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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾಲಯ
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬

KARNATAKA STATE OPEN UNIVERSITY
Manasagangotri, Mysore - 570 006

M.A. (FINAL)

SANSKRIT
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RĀMĀYAṆA - 2

COURSE - 7 **BLOCK - 13**

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ. ....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system. .... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these ***five mantras*** should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ

ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

रामायणम्-२

Block
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Course-7

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प्रस्तावना

प्रियाः संस्कृतविद्यार्थिनः

अस्मदीयकर्णाटकराज्यमुक्तविश्वविद्यानिलयस्य स्नातकोत्तरशिक्षणविभागे अन्तिमवर्षस्य संस्कृतकक्ष्यां प्रवेष्टृभ्यः भवद्भ्यः सर्वेभ्यः हार्दं सुस्वागतं व्याहरामि।

जगतीतलस्य प्राचीनतमभाषासु अग्रिमपङ्क्तौ विराजमाना संस्कृतभाषा अद्वितीयत्वेन वर्तते। वैदिकसंस्कृतं लौकिकसंस्कृतमिति संस्कृतं द्विधा विभक्तमस्ति। क्रिस्तपूर्वकाले वेदेषु दृश्यमानेयं भाषा क्रिस्तपूर्वपञ्चमशतके काव्यस्वरूपमलभत इति विदग्धाः विद्वांसः वदन्ति। उत्तरोत्तरकाले संस्कृतभाषासौ उन्नतशिक्षण-शासन-लेखन-काव्यादिषु सततं समुपयुज्यमाना सती सर्वत्र व्याप्तासीत्। विश्वस्य प्राचीनतमभाषासु संस्कृतभाषैव प्रप्रथमा इति भाषाविदः विमर्शकाश्च कथयन्ति। प्रायः लोके पञ्चसहस्र-वर्षाधिकम् इतिहासं लब्धवती संस्कृतादन्या भाषा एकापि नास्ति।

चत्वारो वेदाः विविधानि शास्त्राणि रामायण-महाभारतनामकादीतिहासाः अष्टादशपुराणानि-उपपुराणानि षड्दर्शनानि अनेकानि काव्यानि शास्त्र-व्याख्यानानि प्रशस्तयः शासनानि चाटुपद्यानि सुभाषितानीत्येवं रीत्या विविधप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये भूरि विलसन्ति। एतेषां परिचयः पाठ्यक्रमानुरोधेन यथावकाशं कारयिष्यते। संस्कृते विशेषाध्ययनार्थं गहनतमसंशोधनार्थं च युष्माकं सज्जीकरणमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

आसु अन्तिमवर्षस्य कक्ष्यासु यूयं वेदसूक्तानि उपनिषदं-भगवद्गीतां वैदिकसाहित्यचरित्रं कौटलीयम्-अर्थशास्त्रम् याज्ञवल्क्यस्मृतिं वाल्मीकिरामायणे सुन्दरकाण्डस्य कांश्चन सर्गान् प्रबन्धलेखनानि वैयाकरणसिद्धान्तकौमुद्यां समासप्रकरणं भाषाशास्त्रम् आनन्दवर्धनस्य ध्वन्यालोकं मम्मटस्य काव्यप्रकाशं प्राचीना-र्वाचीनालङ्कारिकाणां परिचयं भारतीय-पाश्चात्यसाहित्यविमर्शयोः तुलनात्मकमध्ययनं च करिष्यथ।

युष्माकं स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) उपर्युक्तविषयेषु पाठाः विशिष्टरूपेण विद्वद्भिः आरचितास्सन्ति। अनेके विद्वांसः एतान् पाठान् महता परिश्रमेण सज्जीकृतवन्तः तेषां साहाय्यं सकार्तज्ञं संस्मरामि।

यूयं सर्वे एतान् सम्यगधीत्य एतेषु विषयेषु विशिष्टं ज्ञानं सम्पादयत इत्याशासे। "श्रद्धयाग्निः ज्ञानं समिध्यते" इति वेदवाण्यनुसारात् युष्माभिः श्रद्धाकृतमध्ययनं फलप्रदं यशःप्रदं च भूयादिति मदीयः आशयः। शुभं भवतु।

जीयात् गीर्वाणभारती

डा.एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

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Block Objectives

In this block you will be able to understand the poetic beauty of Vālmikī Rāmāyaṇa Sundarakāṇda from 9th sarga to 22nd sarga of the textual portion.

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Unit-1

संकुलान्तःपुरम्

1.1 सङ्कुलान्तःपुरम्

1.2 मन्डोदरीदर्शनम्

1.3 पानभूमिविचयः

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Unit-1
संकुलान्तःपुरम्

1.1 पाठ्यभागः

नवमः सर्गः

संकुलान्तःपुरम्

तस्यालयवरिष्ठस्य मध्ये विपुलमायतम्।
ददर्श भवनश्रेष्ठं हनुमान् मारुतात्मजः।। १
अर्धयोजनविस्तीर्णमायतं योजनं हि तत्।
भवनं राक्षसेन्द्रस्य बहुप्रासादसंकुलम्।। २
मार्गमाणस्तु वैदेहीं सीतामायतलोचनाम्।
सर्वतः परिचक्राम हनुमानरिसूदनः।। ३
उत्तमं राक्षसावासं हनुमानवलोकयन्।
आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम्।। ४
चतुर्विषाणैर्द्विरदैस्त्रिविषाणैस्तथैव च।
परिक्षिप्तमसंबाधं रक्ष्यमाणमुदायुधैः।। ५
राक्षसीभिश्च पत्नीभी रावणस्य निवेशनम्।
आहृताभिश्च विक्रम्य राजकन्याभिरावृतम्।। ६
तन्नक्रमकराकीर्णं तिमिङ्गिलझषाकुलम्।
वायुवेगसमाधूतं पन्नगैरिव सागरम्।। ७
या हि वैश्रवणे लक्ष्मीर्या चेन्द्रे हरिवाहने।
सा रावणगृहे सर्वा नित्यमेवानपायिनी।। ८
या च राज्ञः कुबेरस्य यमस्य वरुणस्य च।
तादृशी तद्विशिष्टा वा ऋद्धी रक्षोगृहेष्विह।। ९
तस्य हर्म्यस्य मध्यस्थं वेश्म चान्यत् सुनिर्मितम्।
बहुनिर्यूहसंकीर्णं ददर्श पवनात्मजः।। १०

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ब्रह्मणोऽर्थे कृतं दिव्यं दिवि यद्विश्वकर्मणा।
विमानं पुष्पकं नाम सर्वरत्नविभूषितम्।। ११
परेण तपसा लेभे यत् कुबेरः पितामहात्।
कुबेरमोजसा जित्वा लेभे तद्राक्षसेश्वरः।। १२
ईहामृगसमायुक्तैः कार्तस्वरहिरण्मयैः।
सुकृतैराचितं स्तम्भैः प्रदीप्तमिव च श्रिया।। १३
मेरुमन्दरसंकाशैरालिखद्भिरिवाम्बरम्।
कूटागारैः शुभाकारैः सर्वतः समलंकृतम्।। १४
ज्वलनार्कप्रतीकाशं सुकृतं विश्वकर्मणा।
हेमसोपानसंयुक्तं चारुप्रवरवेदिकम्।। १५
जालवातायनैर्युक्तं काञ्चनैः स्फाटिकैरपि।
इन्द्रनीलमहानीलमणिप्रवरवेदिकम्।। १६
विद्रुमेण विचित्रेण मणिभिश्च महाधनैः।
निस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम्।। १७
चन्दनेन च रक्तेन तपनीयनिभेन च।
सुपुण्यगन्धिना युक्तमादित्यतरुणोपमम्।। १८
विमानं पुष्पकं दिव्यमारुरोह महाकपिः।
तत्रस्थः स तदा गन्धं पानभक्ष्यान्नसंभवम्।। १९
दिव्यं संमूर्छितं जिघ्रद्रूपवन्तमिवानिलम्।
स गन्धस्तं महासत्त्वं बन्धुर्बन्धुमिवोत्तमम्।। २०
इत एहीत्युवाचेव तत्र यत्र स रावणः।
ततस्तां प्रस्थितः शालां ददर्श महतीं शुभाम्।। २१
रावणस्य मनःकान्तां कान्तामिव वरस्त्रियम्।
मणिसोपानविकृतां हेमजालविराजिताम्।। २२
स्फाटिकैरावृततलां दन्तान्तरितरूपिकाम्।
मुक्ताभिश्च प्रवालैश्च रूप्यचामीकरैरपि।। २३

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विभूषितां मणिस्तम्भैः सुबहुस्तम्भभूषिताम् ।
समैरृजुभिरत्युच्चैः समन्तात् सुविभूषितैः ।। २४
स्तम्भैः पक्षैरिवात्युच्चैर्दिवं संप्रस्थितामिव ।
महत्या कुथयास्तीर्णा पृथिवीलक्षणाङ्कया ।। २५
पृथिवीमिव विस्तीर्णा सराष्ट्रगृहमालिनीम् ।
नादितां मत्तविहगैर्दिव्यगन्धाधिवासिताम् ।। २६
परार्ध्यास्तरणोपेतां रक्षोऽधिपनिषेविताम् ।
धूम्रामगरुधूपेन विमलां हंसपाण्डराम् ।। २७
चित्रां पुष्पोपहारेण कल्माषीमिव सुप्रभाम् ।
मनःसंह्लादजननीं वर्णस्यापि प्रसादिनीम् ।। २८
तां शोकनाशिनीं दिव्यां श्रियः संजननीमिव ।
इन्द्रियाणीन्द्रियार्थैश्च पञ्च पञ्चभिरुत्तमैः ।। २९
तर्पयामास मातेव तदा रावणपालिता ।
स्वर्गोऽयं देवलोकोऽयमिन्द्रस्येयं पुरी भवेत् ।। ३०
सिद्धिर्वेयं परा हि स्यादित्यमन्यत मारुतिः ।
प्रध्यायत इवापश्यत् प्रदीपंस्तत्र काञ्चनान् ।। ३१
धूर्तानिव महाधूर्तैर्देवनेन पराजितान् ।
दीपानां च प्रकाशेन तेजसा रावणस्य च ।। ३२
अर्चिर्भिर्भूषणानां च प्रदीप्तेवाभ्यमन्यत ।
ततोऽपश्यत् कुथासीनं नानावर्णाम्बरस्त्रजम् ।। ३३
सहस्रं वरनारीणां नानावेषविभूषितम् ।
परिवृत्तेऽर्धरात्रे तु पाननिद्रावशंगतम् ।। ३४
क्रीडित्वोपरतं रात्रौ प्रसुप्तं बलवत्तदा ।
तत् प्रसुप्तं विरुरुचे निःशब्दान्तरभूषणम् ।। ३५
निःशब्दहंसभ्रमरं यथा पद्मवनं महत् ।
तासां संवृतदन्तानि मीलिताक्षाणि मारुतिः ।। ३६

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अपश्यत् पद्मगन्धीनि वदनानि सुयोषिताम्।
प्रबुद्धानीव पद्मानि तासां भूत्वा क्षपाक्षये।। ३७
पुनः संवृतपत्राणि रात्राविव बभुस्तदा।
इमानि मुखपद्मानि नियतं मत्तषट्पदाः।। ३८
अम्बुजानीव फुल्लानि प्रार्थयन्ति पुनः पुनः।
इति चामन्यत श्रीमानुपपत्त्या महाकपिः।। ३९
मेने हि गुणतस्तानि समानि सलिलोद्भवैः।
सा तस्य शुशुभे शाला ताभिः स्त्रीभिर्विराजिता।। ४०
शारदीव प्रसन्ना द्यौस्ताराभिरभिशोभिता।
स च ताभिः परिवृतः शुशुभे राक्षसाधिपः।। ४१
यथा ह्युडुपतिः श्रीमांस्ताराभिरभिसंवृतः।
याश्च्यवन्तेऽम्बरात्ताराः पुण्यशेषसमावृताः।। ४२
इमास्ताः संगताः कृत्स्ना इति मेने हरिस्तदा।
ताराणामिव सुव्यक्तं महतीनां शुभार्चिषाम्।। ४३
प्रभा वर्णप्रसादश्च विरेजुस्तत्र योषिताम्।
व्यावृत्तकचपीनस्त्रक्प्रकीर्णवरभूषणाः।। ४४
पानव्यायामकालेषु निद्रापहृतचेतसः।
व्यावृत्ततिलकाः काश्चित् काश्चिदुद्भ्रान्तनूपुराः।। ४५
पार्श्वे गलितहाराश्च काश्चित् परमयोषितः।
मुक्ताहारावृताश्चान्याः काश्चिद्विस्रस्तवाससः।। ४६
व्याविद्धरशनादामाः किशोर्य इव वाहिताः।
अकुण्डलधराश्चान्या विच्छिन्नमृदितस्रजः।। ४७
गजेन्द्रमृदिताः फुल्ला लता इव महावने।
चन्द्रांशुकिरणाभाश्च हाराः कासांचिदुत्कटाः।। ४८
हंसा इव बभुः सुप्ताः स्तनमध्येषु योषिताम्।
अपरासां च वैदूर्याः कादम्बा इव पक्षिणः।। ४९

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हेमसूत्राणि चान्यासां चक्रवाका इवाभवन्।
हंसकारण्डवाकीर्णाश्चक्रवाकोपशोभिताः।। ५०
आपगा इव ता रेजुर्जघनैः पुलिनैरिव।
किंकिणीजालसंकोशास्ता हेमविपुलाम्बुजाः।। ५१
भावग्राहा यशस्तीराः सुप्ता नद्य इवाबभुः।
मृदुष्वङ्गेषु कासांचित् कुचाग्रेषु च संस्थिताः।। ५२
बभूवुर्भूषणानीव शुभा भूषणराजयः।
अंशुकान्ताश्च कासांचिन्मुखमारुतकम्पिताः।। ५३
उपर्युपरि वक्त्रणां व्याधूयन्ते पुनः पुनः।
ताः पताका इवोद्धूताः पत्नीनां रुचिरप्रभाः।। ५४
नानावर्णाः सुवर्णानां वक्त्रमूलेषु रेजिरे।
ववल्गुश्चात्र कासांचित् कुण्डलानि शुभार्चिषाम्।। ५५
मुखमारुतसंपर्कात् मन्दं मन्दं सुयोषिताम्।
शर्करासवगन्धैश्च प्रकृत्या सुरभिः सुखः।। ५६
तासां वदननिःश्वासः सिषेवे रावणं तदा।
रावणाननशङ्काश्च काश्चिद्रावणयोषितः।। ५७
मुखानि स्म सपत्नीनामुपाजिघ्रन् पुनः पुनः।
अत्यर्थं सक्तमनसो रावणे ता वरस्त्रियः।। ५८
अस्वतन्त्राः सपत्नीनां प्रियमेवाचरंस्तदा।
बाहूनुपनिधायान्याः पारिहार्यविभूषितान्।। ५९
अंशुकानि च रम्याणि प्रमदास्तत्र शिश्यिरे।
अन्या वक्षसि चान्यस्यास्तस्याः काश्चित् पुनर्भुजम्।। ६०
अपरा त्वङ्कमन्यस्यास्तस्याश्चाप्यपरा भुजौ।
ऊरुपार्श्वकटीपृष्ठमन्योन्यस्य समाश्रिताः।। ६१
परस्परनिविष्टाङ्ग्यो मदस्नेहवशानुगाः।
अन्योन्यस्याङ्गसंस्पर्शात् प्रीयमाणाः सुमध्यमाः।। ६२

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एकीकृतभुजाः सर्वाः सुषुपुस्तत्र योषितः।
अन्योन्यभुजसूत्रेण स्त्रीमाला ग्रथिता हि सा। ६३
मालेव ग्रथिता सूत्रे शुशुभे मत्तषट्पदा।
लतानां माधवे मासि फुल्लनां वायुसेवनात्।। ६४
अन्योन्यमालाग्रथितं संसक्तकुसुमोच्चयम्।
व्यतिवेष्टितसुस्कन्धमन्योन्यभ्रमराकुलम्।। ६५
आसीद्वनमिवोद्धूतं स्त्रीवनं रावणस्य तत्।
उचितेष्वपि सुव्यक्तं न तासां योषितां तदा।। ६६
विवेकः शक्य आधातुं भूषणाङ्गाम्बरस्रजाम्।
रावणे सुखसंविष्टे काः स्त्रियो विविधप्रभाः।। ६७
ज्वलन्तः काञ्चना दीपाः प्रैक्षन्तानिमिषा इव।
राजर्षिपितृदैत्यानां गन्धर्वणां च योषितः।। ६८
राक्षसानां च याः कन्यास्तस्य कामवशं गताः।
युद्धकामेन ताः सर्वा रावणेन हृताः स्त्रियः।। ६९
समदा मदनेनैव मोहिताः काश्चिदागताः।।
न तत्र काश्चित् प्रमदाः प्रसह्य वीर्योपपन्नेन गुणेन लब्धाः।
न चान्यकामापि न चान्यपूर्वा विना वरार्हा जनकात्मजां ताम्।। ७०
न चाकुलीना न च हीनरूपा नादक्षिणा नानुपचारयुक्ता।
भार्याभवत्तस्य न हीनसत्त्वा न चापि कान्तस्य नकामनीया।। ७१
बभूव बुद्धिस्तु हरीश्चरस्य यदीदृशी राघवधर्मपत्नी।
इमा यथा राक्षसराजभार्याः सुजातमस्येति हि साधुबुद्धेः।। ७२
पुनश्च सोऽचिन्तयदार्तरूपो ध्रुवं विशिष्टा गुणतो हि सीता।
अथायमस्यां कृतवान् महात्मा लङ्केश्वरः कष्टमनार्यकर्म।।
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायाम् संहितायाम् सुन्दरकाण्डे संकुलान्तःपुरं नाम नवमः सर्गः

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1.1.1 TRANSLATION

CHAPTER IX

HANUMAN'S REFLECTIONS

Hanuman then renouncing his apish thoughts, meditated coolly, "Janaki extremely devoted to Rama and it is not at all likely that being separated from Rama she would indulge in food or drink or in any sort of luxury even in sleep. Luxury in dress or ornaments must be out of question in her case. Not to speak of others, she will not even crave for Indra. Rama is the best of all, there is no second to him even amongst the gods. So the lady I am now beholding must be some other woman."

Thus thinking, Hanuman for some time paced up and down over the place of dancing. The beautiful damsels slept round about the place, some tired with singing, some with dancing, and some intoxicated with drink. Some one was explaining skilfully a piece of music; some one in dream was praising another's beauty. Different venisons, meat of deer, buffaloes and boars were there in heaps; in spacious golden dishes were kept untouched meat of cocks, peacocks, roasted deer, bacon seasoned with curd, patridges, kid flesh, well-cooked fish, and lean here. At another place were to be found delicious drinks, salted soup with a little acid taste, at another place were heaps of fruits and roots. The place of drinking was perfumed with fragrant wreaths all round. There were seats and beds, and the whole place seemed to be ablaze even without fire. At one place garlands were heaped together, there were golden jars, crystal goblets and vases inlaid with gems. All those were

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full of wine distilled from sugar, honey, flowers and fruits and flavoured with aromatic powder. There were goblets whose contents had been drained to the dregs, some with their quantity left behind, some full of wine quite untouched. All those were arranged according to some custom. There were many beds left vacant. The women were sleeping clasping each other; one was asleep covering herself with another's cloth. Gentle breeze was blowing by carrying the scent of sandal flowers and of sweet wines.

Hanuman ranged about the whole place, but could not find Janaki there. Hanuman became afraid of incurring sin for seeing those queens of Ravana. "It is surely unrighteous," thought he, "to see another's wife under the influence of sleep. I have never cast my eyes since my birth on another's wife. Surely I shall be guilty of inquity for seeing Ravana addicted to other's wives. I have just now seen Ravana's wives dishevelled in sleep, but my mind has not been least stirred by it. It is mind that induces the senses either to virtue or to vice. Besides it was necessary to search for her amongst the women, so I shall not lose my righteousness. I have entered the place with a pure mind. I have seen every corner of the harem, but could not find Janaki anywhere."

Hanuman saw the daughters of the Gods and of the Nagas, but Janaki was not amongst them. Hanuman then left the place.

Then Hanuman thought, "I have searched different places of Lanka, but nowhere could find beautiful Janaki. It now appears that devoted Sita has given up her life.

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She had been ever jealous for the preservation of her chastity and wicked Ravana being disappointed for it has put her to death. Ravana's wives are tall, hideous, have spacious mouths, perhaps Janaki has died of fear at their sight. Alas! There is no means of getting her sight now. In vain I have crossed the ocean. The time for search is over, it will now be difficult for me to go back to irritable Sugriva. All my labours have been in vain. What will old Jamvuvan and Angada say? The alloted time is over, it is better to fast to death. It is not proper to destroy one's self. But perseverance is the root of success. There is pleasure in endeavouring, so I should gather up my energy again. I have searched the drinking hall, picture gallery, flower groves, play ground, rooms in the seven storied buildings, underground cellars, religious edifices, gardens and the passages within the palace. It is now necessary for me to search those places what I have not as yet seen."

Resolving this Hanuman began to range about Lanka. Sometimes he climbed up, sometimes he got down; at times he stood, at another time he advanced only a few steps, at one time he shut one door, at another time he uplifted the latchet. Thus he did not leave any spot unvisited. He searched every nook and corner. He saw hideous Rakshasis, exquisite Vidyadhari girls of faultless beauty and the daughters of the Nagas with moon like countenances, but nowhere Sita was to be seen. Then his mind was plunged in grief, and he became anxious, thinking of the Vanaras and of crossing the sea.

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1.2 पाठ्यभागः

दशमः सर्गः

मन्दोदरीदर्शनम्

तत्र दिव्योपमं मुख्यं स्फाटिकं रत्नभूषितम् ।
अवेक्षमाणो हनुमान् ददर्श शयनासनम् ।। १

दान्तकाञ्चनचित्राङ्गैर्वैदूर्यैश्च वरासनैः ।
महार्हस्तरणोपेतैरुपपन्नं महाधनैः ।। २

तस्य चैकतमे देशे सोऽग्र्यमालाविभूषितम् ।
ददर्श पाण्डरं छत्रं ताराधिपतिसंनिभम् ।। ३

जातरूपपरिक्षिप्तं चित्रभानुसमप्रभम् ।
अशोकमालाविततं ददर्श परमासनम् ।। ४

वालव्यजनहस्ताभिर्वीज्यमानं समन्ततः ।
गन्धैश्च विविधैर्जुष्टं वरधूपेन धूपितम् ।। ५

परमास्तरणास्तीर्णमाविकाजिनसंवृतम् ।
दामभिर्वरमाल्यानां समन्तादुपशोभितम् ।। ६

तस्मिञ्जीमूतसङ्काशं प्रदीप्तोत्तमकुण्डलम् ।
लोहिताक्षं महाबाहुं महारजतवाससम् ।। ७

लोहितेनानुलिप्ताङ्गं चन्दनेन सुगन्धिना ।
सन्ध्यारक्तमिवाकाशे तोयदं सतडिद्गणम् ।। ८

वृतमाभरणैर्दिव्यैः सुरूपं कामरूपिणम् ।
सवृक्षवनगुल्माढ्यं प्रसुप्तमिव मन्दरम् ।। ९

क्रीडित्वोपरतं रात्रौ वराभरणभूषितम् ।
प्रियं राक्षसकन्यानां राक्षसानां सुखावहम् ।। १०

पीत्वाप्युपरतं चापि ददर्श स महाकपिः ।
भास्वरे शयने वीरं प्रसुप्तं राक्षसाधिपम् ।। ११

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निःश्वसन्तं यथा नागं रावणं वानरर्षभः।
आसाद्य परमोद्विग्नः सोऽपासर्पत् सुभीतवत्।। १२
अथारोहणमासाद्य वेदिकान्तरमाश्रितः।
क्षीबं राक्षसशार्दूलं प्रेक्षते स्म महाकपिः।। १३
शुशुभे राक्षसेन्द्रस्य स्वपतः शयनोत्तमम्।
गन्धहस्तिनि संविष्टे यथा प्रस्रवणं महत्।। १४
काञ्चनाङ्गदनद्धौ च ददर्श स महात्मनः।
विक्षिप्तौ राक्षसेन्द्रस्य भुजाविन्द्रध्वजोपमौ।। १५
ऐरावतविषाणाग्रैरापीडनकृतव्रणौ।
वज्रोल्लिखितपीनांसौ विष्णुचक्रपरिक्षतौ।। १६
पीनौ समसुजातांसौ सङ्गतौ बलसंयुतौ।
सुलक्षणनखाङ्गुष्ठौ स्वङ्गुलीयकलक्षितौ।। १७
संहतौ परिघाकारौ वृत्तौ करिकरोपमौ।
विक्षिप्तौ शयने शुभ्रे पञ्चशीर्षाविवोरगौ।। १८
शशक्षतजकल्पेन सुशीतेन सुगन्धिना।
चन्दनेन परार्ध्येन स्वनुलिप्तौ स्वलंकृतौ।। १९
उत्तमस्त्रीविमृदितौ गन्धोत्तमनिषेवितौ।
यक्षपन्नगगन्धर्वदेवदानवराविणौ।। २०
ददर्श स कपिस्तस्य बाहू शयनसंस्थितौ।
मन्दरस्यान्तरे सुप्तौ महाही रुषिताविव।। २१
ताभ्यां स परिपूर्णाभ्यां भुजाभ्यां राक्षसेश्वरः।
शुशुभेऽचलसंकाशः श्रृङ्गाभ्यामिव मन्दरः।। २२
चूतपुंनागसुरभिर्बकुलोत्तमसंयुतः।
मृष्टान्नरससंयुक्तः पानगन्धपुरःसरः।। २३
तस्य राक्षससिंहस्य निश्चक्राम महामुखात्।
शयानस्य विनिःश्वासः पूरयन्निव तद्गृहम्।। २४

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मुक्तामणिविचित्रेण काञ्चनेन विराजितम्।
मुकुटेनापवृत्तेन कुण्डलोज्ज्वलिताननम्।। २५
रक्तचन्दनदिग्धेन तथा हारेण शोभिना।
पीनायतविशालेन वक्षसाभिविराजितम्।। २६
पाण्डुरेणापविद्धेन क्षौमेण क्षतजेक्षणम्।
महार्हेण सुसंवीतं पीतेनोत्तमवाससा।। २७
माषराशिप्रतीकाशं निःश्वसन्तं भुजङ्गवत्।
गाङ्गे महति तोयान्ते प्रसुप्तमिव कुञ्जरम्।। २८
चतुर्भिः काञ्चनैर्दीपैर्दीप्यमानचतुर्दिशम्।
प्रकाशीकृतसर्वाङ्गं मेघं विद्युद्गणैरिव।। २९
पादमूलगताश्चान्या ददर्श सुमहात्मनः।
पत्नीः स प्रियभार्यस्य तस्य रक्षःपतेर्गृहे।। ३०
शशिप्रकाशवदनाश्चारुकुण्डलभूषिताः
अम्लानमाल्याभरणा ददर्श हरियूथपः।। ३१
नृत्तवादित्रकुशला राक्षसेन्द्रभुजाङ्कगाः।
वराभरणधारिण्यो निषण्णा ददृशे हरिः।। ३२
वज्रवैदूर्यगर्भाणि श्रवणान्तेषु योषिताम्।
ददर्श तापनीयानि कुण्डलान्यङ्गदानि च।। ३३
तासां चन्द्रोपमैर्वक्त्रैः शुभैर्ललितकुण्डलैः।
विरराज विमानं तन्नभस्तारागणैरिव।। ३४
मदव्यायामखिन्नास्ता राक्षसेन्द्रस्य योषितः।
तेषु तेष्ववकाशेषु प्रसुप्तास्तनुमध्यमाः।। ३५
अङ्गहारैस्तथैवान्या कोमलैर्नृत्तशालिनी।
विन्यस्तशुभसर्वाङ्गी प्रसुप्ता वरवर्णिनी।। ३६
काचिद्वीणां परिष्वज्य प्रसुप्ता संप्रकाशते।
महानदीप्रकीर्णेव नलिनी पोतमाश्रिता।। ३७

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अन्या कक्षगतेनैव मड्डुकेनासितेक्षणा।
प्रसुप्ता भामिनी भाति बालपुत्रेव वत्सला।। ३८
पटहं चारुसर्वाङ्गी पीड्य शेते शुभस्तनी।
चिरस्य रमणं लब्ध्वा परिष्वज्येव भामिनी।। ३९
काचिद्वंशं परिष्वज्य सुप्ता कमललोचना।
रहः प्रियतमं गृह्य सकामेव च कामिनी।। ४०
विपञ्चीं परिगृह्यान्या नियता नृत्तशालिनी।
निद्रावशमनुप्राप्ता सहकान्तेव भामिनी।। ४१
अन्या कनकसंकाशैर्मृदुपीनैर्मनोरमैः।
मृदङ्गं परिपीड्याङ्गैः प्रसुप्ता मत्तलोचना।। ४२
भुजपार्श्वान्तरस्थेन कक्षगेन कृशोदरी।
पणवेन सहानिन्द्या सुप्ता मदकृतश्रमा।। ४३
डिण्डिमं परिगृह्यान्या तथैवासक्तडिण्डिमा।
प्रसुप्ता तरुणं वत्समुपगूह्येव भामिनी।। ४४
काचिदाडम्बरं नारी भुजसंयोगपीडितम्।
कृत्वा कमलपत्राक्षी प्रसुप्ता मदमोहिता।। ४५
कलशीमपविध्यान्या प्रसुप्ता भाति भामिनी।
वसन्ते पुष्पशबला मालेव परिमार्जिता।। ४६
पाणिभ्यां च कुचौ काचित् सुवर्णकलशोपमौ।
उपगूह्याबला सुप्ता निद्राबलपराजिता।। ४७
अन्या कमलपत्राक्षी पूर्णेन्दुसदृशानना।
अन्यामालिङ्ग्य सुश्रोणीं प्रसुप्ता मदविह्वला।। ४८
आतोद्यानि विचित्राणि परिष्वज्यापराःस्त्रियः।
निपीड्य च कुचैः सुप्ताः कामिन्यः कामुकानिव।। ४९
तासमेकान्तविन्यस्ते शयानां शयने शुभे।
ददर्श रूपसंपन्नामपरां स कपिः स्त्रियम्।। ५०

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मुक्तामणिसमायुक्तैर्भूषणैः सुविभूषिताम्।
विभूषयन्तीमिव तत् स्वश्रिया भवनोत्तमम्।। ५१
गौरीं कनकवर्णाङ्गीमिष्टामन्तःपुरेश्वरीम्।
कपिर्मन्दोदरीं तत्र शयानां चारुरूपिणीम्।। ५२
स तां दृष्ट्वा महाबाहुर्भूषितां मारुतात्मजः।
तर्कयामास सीतेति रूपयौवनसंपदा।। ५३
हर्षेण महता युक्तो ननन्द हरियूथपः।।
आस्फोटयामास चुचुम्ब पुच्छं ननन्द चिक्रीड जगौ जगाम।
स्तम्भानरोहन्निपपात भूमौ निदर्शयन् स्वां प्रकृतिं कपीनाम्।। ५८

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे मन्दोदरींदर्शनं नाम दशमः सर्गः

1.2.1 TRANSLATION

CHAPTER X

HANUMAN THINKS AGAIN

Then Hanuman coming out of Ravana's palace proceeded along the city wall with great speed.

Then he mused in his mind : "I have searched every possible place, but couldn't find Janaki, yet Sampati assured me that she must be here. Could that be false? Ravana has brought her by force and she is now under his power, still it is not likely she has yeilded to Ravana. It might be that when out of fear of Rama's sharp arrows, Ravana in great haste darted towards the sky, and at that moment Sita slipped from his grasp; or seeing the ocean form the sky she became paralysed with fear and dropped from above as she lay dangling from the car; or probably she has

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breathed her last being starngled by the arms of Ravana, or Ravana has made away with her finding her firm for the preservation of her chastity; or the wicked wives of Ravana have devoured that black-eyed dame being unable to bear the pangs of Rama's separation has given up her life brooding over the moon-like countenance of Rama. She has put an end to herself with cries on her lips, "Alack, Rama! Alas, Lakshmana! Alas, Ayodhya!" But if she is alive at all, she is like a caged bird weeping incessantly. It is not likely that Janka's daughter, wife of Rama, will at all submit to Ravana. Now what shall I say to Rama whose very being seems to depend on his wife? I shall not be able to tell him either that I have not found Janaki, or that I have seen her, or that she is dead. It will be wrong if I say anything like this, and it will be equally unjust if I hold my speech. Alas! Into what a fix I have fallen due to my ill luck!"

Hanuman again thought, "If I return to Kiskindhya without any information about Janaki, what credit is there? Crossing this hundred leagues of the ocean is now useless, so also is fruitless this entrance into Lanka, as well as the search among the rovers to Kiskindhya nor what will Rama, Lakshmana and other Vanaras will speak. If I tell Rama that I could not find Janaki anywhere then he will die at that very moment. These are highly cruel words, surely he won't survive their shock. Lakshmana is devoted to his elder brother and he too will surely die. Then Bharata on hearing this sad news will give up his life and Satrughna will follow his steps. Then worshipful Kausalya, Kaikeyi and Sumitra being overwhelmed with grief for the

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death of their sons will give up their lives. Then Rama will die in her grief for her husband. Tara is already sad on account of Vali and on happening of this painful separation with Sugriva she will die and prince Angada on account of the death of his mother and Sugriva will put an end to his existence. Then the Vanaras being overwhelmed with grief for their master will break their heads with their fists and blows. Sugriva ruled over them with magnanimity, equity and honour. Now they will no more dwell in caves, forests and hills, but will die with their wives and children on the plains. Some will starve themselves to death, some will enter into flames, some by hanging, some by poison, and some by weapons. It seems a huge cry will be raised as soon as I shall enter Kiskindha, so it is not at all proper for me to go now to Kiskindhya. I shall not at any cost return to Sugriva without gathering any information about Sita; rather if I do not return to Kiskindhya, then virtuous Rama, Lakshmana and the Vanaras will sustain their lives in hope. So let me reside here under the tree adopting the ascetic tenure of forest-life, feeding upon the fruits that will of their own accord fall upon my head and mouth. Or what is the utility of this life? I shall burn myself to ashes by kindling funeral pyre on the sea-shore or shall fast myself to death for deliverance out of this difficulty and after my death, jackals, dogs and ravens will feed upon my flesh, or shall drown myself in water. Being unable to find Sita, the reputation of crossing the sea is vanished for good. Suicide is a great sin. One can enjoy many good things if he preserves his life, so I shall keep my life and surely I shall benefit for it."

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Then Hanuman again thought, "I shall destroy mighty Ravana. That villain has abducted Sita and thus shall avenge upon the enemy, or I shall drag him over the sea and offer him to Rama as one presents an animal (for slaughter) to Pashupati. I shall search Lanka again and again till I find out Janaki. If depending on Sampati's words I bring here Rama and if he does not find Janaki then he will scorch us with the flame of his anger. So it is better to live here on frugal diet and by restraining my senses. It is not at all proper to neglect what may ultimately cost the lives of men and the Vanaras. There, at a short distance, I see the Asoka woods, extensive and dense with trees. I have not yet searched that place, I shall now go to it. After bowing down to Vasu, Rudra, Aditya, Vayu and the Aswinies I shall enter the forest. I shall surely return Janaki to Rama, like the spiritual bliss of the saints."

Having thus resolved in his mind, Hanuman stood up and bowed down in his mind to Rama, Lakshmana and Sugriva. He then proceeded towards the Asoka forest surveying all sides carefully. He then thought : "This forest is dense, yet clean. It is full of the Rakshasas, and is ever guarded by them. Even the wind can not blow hard through that forest. Thus in order to avoid detection by Ravana and for the good of Rama I shall contract my size. May Gods and the Rishis crown me with success. Now let self-born Brahma, Agni, Vayu, Indra, Varuna, Chandra, Surya and the Aswini twins bless me with success. Let all beings and the Lord of the beings and other unspecified Gods bless me with success. Alas! When I shall see that

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moon-like countenance of Janaki without any stain, with fine nose, white teeth, large eyes and sweet smiles? Mean, cruel and deceitful Ravana has stealthily carried off that damsel. How shall I find her out?

1.3 पाठ्यभागः

एकादशः सर्गः

पानभूमिविचयः

अवधूय च तां बुद्धिं बभूवावस्थितस्तदा।
जगाम चापरां चिन्तां सीतां प्रति महाकपिः।। १
न रामेण वियुक्ता सा स्वप्तुमर्हति भामिनी।
न भोक्तुं नाप्यलंकर्तुं न पानमुपसेवितुम्।। २
नान्यं नरमुपस्थातुं सुराणामपि चेश्वरम्।
न हि रामसमः कश्चिद्विद्यते त्रिदशेष्वपि।। ३
अन्येयमिति निश्चित्य पानभूमौ चचार सः।
क्रीडितेनापराः क्लान्ता गीतेन च तथापराः।। ४
नृत्तेन चापराः क्लान्ताः पानविप्रहतास्तथा।
मुरजेषु मृदङ्गेषु पीठिकासु च संस्थिताः।। ५
तथास्तरणमुख्येषु संविष्टाश्चापराः स्त्रियः।
अङ्गनानां सहस्रेण भूषितेन विभूषणैः।। ६
रूपसल्लाँपशीलेन युक्तगीतार्थभाषिणा।
देशकालाभियुक्तेन युक्तवाक्याभिधायिना।। ७
रताभिरतसंसुप्तं ददर्श हरियुथपः।
अन्यत्रापि वरस्त्रीणां रूपसंलापशालिनाम्।। ८
सहस्रं युवतीनां तु प्रसुप्तं स ददर्श ह।
देशकालाभियुक्तं तु युक्तवाक्याभिधायि च।। ९

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तासां मध्ये महाबाहुः शुशुभे राक्षसेश्वरः।
गोष्ठे महति मुख्यानां गवां मध्ये यथा वृषः॥ १०
स राक्षसेन्द्रः शुशुभे ताभिः परिवृतः स्वयम्।
करेणुभिर्यथारण्ये परिकीर्णो महाद्विपः॥ ११
सर्वकामैरुपेतां च पानभूमिं महात्मनः।
ददर्श कपिशार्दूलस्तस्य रक्षःपतेर्गृहे॥ १२
मृगाणां महिषाणां च वराहाणां च भागशः।
तत्र न्यस्तानि मांसानि पानभूमौ ददर्श सः॥ १३
रौक्मेषु च विशालेषु भाजनेष्वर्धभक्षितान्।
ददर्श कपिशार्दूलो मयूरान् कुक्कुटांस्तथा॥ १४
वराहवाध्रीणसकान् दधिसौवर्चलायुतान्।
शल्यान् मृगमयूरांश्च हनुमानन्ववैक्षत॥ १५
क्रकरान् विविधान् सिद्धांश्चकोरानर्धभक्षितान्।
महिषानेकशल्यांश्च छागांश्च कृतनिष्ठितान्॥ १६
लेह्यानुच्चावचान् पेयान् भोज्यानि विविधानि च।
तथाम्ललवणोत्तंसैर्विविधै रागषाडबैः॥ १७
हारनूपुरकेयूरैरपविद्धैर्महाधनैः।
पानभाजनविक्षिप्तैः फलैश्च विविधैरपि॥ १८
कृतपुष्पोपहारा भूरधिकं पुष्यति श्रियम्।
तत्र तत्र च विन्यस्तैः सुश्लिष्टैः शयनासनैः॥ १९
पानभूमिर्विना वह्निं प्रदीप्तेवोपलक्ष्यते।
बहुप्रकारैर्विविधैर्वरसंस्कारसंस्कृतैः॥ २०
मांसैः कुशलसंयुक्तैः पानभूमिगतैः पृथक्।
दिव्याः प्रसन्ना विविधाः सुराः कृतसुरा अपि॥ २१
शर्करासवमाध्वीकपुष्पासवफलासवाः।
वासचूर्णैश्च विविधैर्दृष्टास्तैस्तैः पृथक् पृथक्॥ २२

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संतता शुशुभे भूमिर्माल्यैश्च बहुसंस्थितैः।
हिरण्मयैश्च विविधैर्भाजनैः स्फाटिकैरपि।। २३
जाम्बूनदमयैश्चान्यैः करकैरभिसंवृता।
राजतेषु च कुम्भेषु जाम्बूनदमयेषु च।। २४
पानश्रेष्ठं तथा भूरि कपिस्तत्र ददर्श सः।
सोऽपश्यच्छातकुम्भानि शीधोर्मणिमयानि च।। २५
राजतानि च पूर्णानि भाजनानि महाकपिः।
क्वचिदर्धावशेषाणि क्वचित् पीतानि सर्वशः।। २६
क्वचिन्नैव प्रपीतानि पानानि स ददर्श ह।
क्वचिद्भक्ष्यांश्च विविधान् क्वचित् पानानि भागशः।। २७
क्वचिदन्नावशेषाणि पश्यन् वै विचचार ह।
क्वचित् प्रभिन्नैः करकैः क्वचिदालोलितैर्घटैः।। २८
क्वचित् संपृक्तमाल्यानि मूलानि च फलानि च।
शयनान्यत्र नारीणां शुभ्राणि बहुधा पुनः।। २९
परस्परं समाश्लिष्य काश्चित् सुप्ता वराङ्गनाः।
काचिच्च वस्त्रमन्यस्याः स्वपन्त्याः परिधाय च।। ३०
आहृत्य चाबलाः सुप्ता निद्राबलपराजिताः।
तासामुच्छ्वासवातेन वस्त्रं माल्यं च गात्रजम्।। ३१
नात्यर्थं स्पन्दते चित्रं प्राप्यमन्दमिवानिलम्।
चन्दनस्य च शीतस्य शीधोर्मधुरसस्य च।। ३२
विविधस्य च माल्यस्य धूपस्य विविधस्य च।
बहुधा मारुतस्तत्र गन्धं विविधमुद्वहन्।। ३३
रसानां चन्दनानां च धूपानां चैव मूर्छितः।
प्रववौ सुरभिर्गन्धो विमाने पुष्पके तदा।। ३४
श्यामावदातास्तत्रान्याः काश्चित् कृष्णा वराङ्गना।
काश्चित् काञ्चनवर्णाङ्ग्यः प्रमदा राक्षसालये।। ३५

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तासां निद्रावशत्वाच्च मदनेन च मूर्छितम्।
पद्मिनीनां प्रसुप्तानां रूपमासीद्यथैव हि॥ ३६
एवं सर्वमशेषेण रावणान्तःपुरं कपिः।
ददर्श सुमहातेजा न ददर्श च जानकीम्॥ ३७
निरीक्षमाणश्च तदा ताः स्त्रियः स महाकपिः।
जगाम महतीं चिन्तां धर्मसाध्वसशङ्कितः॥ ३८
परादारावरोधस्य प्रसुप्तस्य निरीक्षणम्।
इदं खलु ममात्यर्थं धर्मलोपं करिष्यति॥ ३९
न हि मे परदाराणां दृष्टिर्विषयवर्तिनी।
अयं चात्र मया दृष्टः परदारपरिग्रहः॥ ४०
तस्य प्रादुरभूच्चिन्ता पुनरन्या मनस्विनः।
निश्चितैकान्तचित्तस्य कार्यनिश्चयदर्शिनी॥ ४१
कामं दृष्टा मया सर्वा विश्वस्ता रावणस्त्रियः।
न हि मे मनसः किंचिद्वैकृत्यमुपपद्यते॥ ४२
मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने।
शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम्॥ ४३
नान्यत्र च मया शक्या वैदेही परिमार्गितुम्।
स्त्रियो हि स्त्रीषु दृश्यन्ते सर्वथा परिमार्गणे॥ ४४
यस्य सत्त्वस्य या योनिस्तस्यां तत् परिमृग्यते।
न शक्या प्रमदा नष्टा मृगीषु परिमार्गितुम्॥ ४५
तदिदं मार्गितं तावच्छुद्धेन मनसा मया।
रावणान्तःपुरं सर्वं दृश्यते न च जानकी॥ ४६
देवगन्धर्वकन्याश्च नागकन्याश्च वीर्यवान्।
अवेक्षमाणो हनुमान्नैवापश्यत जानकीम्॥ ४७
तामपश्यन् कपिस्तत्र पश्यंश्चान्या वरस्त्रियः।
अपक्रम्य तदा वीरः प्रध्यातुमुपचक्रमे॥ ४८

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स भूयस्तु परं श्रीमान् मारुतिर्यत्नमास्थितः।
आपानभूमिमुत्सृज्य तां विचेतुं प्रचक्रमे।। ४९

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे पानभूमिविचयो नाम एकादशः सर्गः

1.3.1 TRANSLATION

CHAPTER XI

THE ASOKA FOREST

Then Hanuman after a moment's meditation and thinking of Janaki jumped over the wall of the Asoka forest. He saw various trees laden with the fruits and flowers of summer. He saw there Sala, Asoka, Champaka, Uddalaka, Nagkeshara, and Mango trees, covered with diverse flowery creepers. Hanuman then leaped into the grove like a discharged arrow. The place was beautiful to see and the trees were bent down with fruits and flowers. It was resonant with the sweet notes of birds, the cries of cuckoos. Everything seemed there to be happy and gay. Hanuman in order to find out Janaki began to rouse the sleeping birds in their nests. By the fluttering of their wings they shook the branches of the trees and flowers of variegated hues began to drop. At that time Hanuman being covered with flowers looked like a hill covered with blossoms. At that sight every one took him to be God of Spring personified. And the whole forest being strewn with flowers, that fell from the trees, appeared beautiful like a well-decorated beauty. Hanuman then began to break down the trees and commited all sorts of violence thereto. Thus

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Simsupa tree in the Asoka grove : but the other Rasas also reign in their respective areas. : **Sringara**" (Love), since Rāvaṇa's insane love or infatuation for Sītā is part of the theme of the poem : **'Vira'** (the heroic) exemplified in Hanumān, as also in Aksa and Indrajit : **'Bibhatsa'** (The odious), **'Hāsya'** (the comic), **'Raudra'**(the ferocious), **'bhayānaka'** (the terrible), **'adbhuta'** (the marvellous), and **'Sānta'** (the ineffably tranquil). With characters like Surasā, Simhika, Lankini and the ugly ogresses keeping guard over Sitā, there is no dearth of the play of **Bidhasta, Raudra, Bhayanaka** and **Hāsya**. When Hanumān wakes in his native blaze of glory, there is thee explosion of the marvellous. And what can be more redolent of Santa Rasa than this picture of Sītā given to Rāma by Hanumān

ततो म[illegible] वाग्भिरदीनभाषिणा
    शिवाभिरिष्टाभिरभिप्रसादिता ।
जगामशान्ति मम मैथिलात्मजा
    तवापि शोकेन तदाभिपीडिता ॥ (68-29)

The Rasas in their turn, like the blood streams, give life and glow to the Kathāsaundarya, the beauty of the story or the plotting, the brilliant symmetry of the organisation of the dramatic action complete in itself because of the several flashbacks and the subtle future projections. There is, then, RāmaSaundarya, the beauty of the largely absent but somehow omnipresent hero. Hanumān's description of Rāma in canto 35 is almost a tour-de-force in its exhaustible detail and numerative precision. And Rāma's is really Bhagavad Saundarya, the beauty that is the Love Divine, the love that matters not

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produced a murmuring noise like the tinkling of divine ornaments. It was covered with tender sprouts, buds and blossoms. Hanuman was greatly surprised at the sight.

Hanuman then climbed upon the Sinsapa tree and mused thus : "Perhaps, Janaki with a sad heart is roaming about thither and thither in order to get a sight of Rama. I shall see that poor helpless woman from this tree. This is the beautiful Asoka forest of wicked Ravana. The queen of Rama must be here. She is an adept in roaming through forests and this tract is also well-known to her and surely she will soon come here. That chaste damsel is devoted to Rama and is passing her days in sorrow. She will soon arrive here. The denizens of the forest are dear to her, and the time of verspers has also come. Surely she will come to the stream. This forest is a worthy place for her strolling. If she is alive, surely she will come to bathe in this cool stream." Thinking this Hanuman waited for Sita and being concealed within the leaves of the tree began to survey around.

1.4 Self Check Questions

1. रावणस्य अन्तःपुरम् वर्णयत।
2. वाल्मीकिः मण्डोदरीं कथं वर्णितवान्?
3. मण्डोदरीं सीतेति मत्वा हनूमान् कथं हर्षमनुभूतः?

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Unit-2
हनूमद्विषादः

2.1 हनूमद्विषादः

2.2 हनूमन्निर्वेदः

2.3 अशोकवनिकाविचयः

2.4 सीतोपलम्भः

2.5 हनूमत्परीतापः

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Unit-2
हनूमद्विषादः

2.1 पाठ्यभागः

द्वादशः सर्गः

हनूमद्विषादः

स तस्य मध्ये भवनस्य मारुतिर्लतागृहांश्चित्रगृहान्निशागृहान्।
जगाम सीतां प्रति दर्शनोत्सुको न चैव तां पश्यति चारुदर्शनाम्।। १
स चिन्तयामास ततो महाकपिः प्रियामपश्यन् रघुनन्दनस्य ताम्।
ध्रुवं न सीता ध्रियते यथा न मे विचिन्वतो दर्शनमेति मैथिली।। २
सा राक्षसानां प्रवरेण जानकी स्वशीलसंरक्षकतत्परा सती।
अनेन नूनं प्रतिदुष्टकर्मणा हता भवेदार्यपथे वरे स्थिता।। ३
विरूपरूपा विकृता विवर्चसो महानना दीर्घविरूपदर्शनाः।
समीक्ष्य सा राक्षसराजयोषितो भयाद्विनष्टा जनकेश्वरात्मजा।। ४
सीतामदृष्ट्वा ह्यनवाप्य पौरुषं विहृत्य कालं सह वानरैश्चिरम्।
न मेऽस्ति सुग्रीवसमीपगा गतिः सुतीक्ष्णदण्डो बलवांश्च वानरः।। ५
दृष्टमन्तःपुरं सर्वं दृष्टा रावणयोषितः।
न सीता दृश्यते साध्वी वृथा जातो मम श्रमः।। ६
किं नु मां वानराः सर्वे गतं वक्ष्यन्ति संगताः।
गत्वा तत्र त्वया वीर किं कृतं तद्वदस्व नः।। ७
अदृष्ट्वा किं प्रवक्ष्यामि तामहं जनकात्मजाम्।
ध्रुवं प्रायमुपैष्यन्ति कालस्य व्यतिवर्तने।। ८
किं वा वक्ष्यति वृद्धश्च जाम्बवानङ्गदश्च सः।
गतं पारं समुद्रस्य वानराश्च समागताः।। ९
अनिर्वेदः श्रियो मूलमनिर्वेदः परं सुखम्।
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः।। १०

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करोति सफलं जन्तोः कर्म यत्तत् करोति सः।
तस्मादनिर्वेदकरं यत्नं चेष्टेऽहमुत्तमम्।। ११
भूयस्तावद्विचेष्यामि न यत्र विचयः कृतः।
अदृष्टांश्च विचेष्यामि देशान् रावणपालितान्। १२
आपानशाला विचितास्तथा पुष्पगृहाणि च।
चित्रशालाश्च विचिता भूयः क्रीडागृहाणि च।। १३
निष्कुटान्तररथ्याश्च विमानानि च सर्वशः।
इति संचिन्त्य भूयोऽपि विचेतुमुपचक्रमे।। १४
भूमीगृहांश्चैत्यगृहान् गृहातिगृहकानपि।
उत्पतन्निष्पतंश्चापि प्रपतन्नुत्पतन्नपि।। १६
सर्वमप्यवकाशं स विचचार महाकपिः।
चतुरङ्गुलमात्रोऽपि नावकाशः स विद्यते।। १७
रावणान्तःपुरे तस्मिन् यं कपिर्न जगाम सः।
प्राकारन्तररथ्याश्च विरूपा विकृतास्तदा।। १९
दृष्टा हनुमता तत्र न तु सा जनकात्मजा।
रूपेणामप्रतिमा लोके वरा विद्याधरस्त्रियः।। २०
दृष्टा हनुमता तत्र न तु राघवनन्दिनी।
नागकन्या वरारोहाः पूर्णचन्द्रनिभाननाः।।२१
दृष्टा हनुमता तत्र न तु सीता सुमध्यमा।
प्रमथ्य राक्षसेन्द्रेण नागकन्या बलाद्धृताः।। २२
दृष्टा हनुमता तत्र न सा जनकनन्दिनी।
सोऽपश्यस्तां महाबाहुः पश्यंश्चान्या वरस्त्रियः।। २३
व्यर्थं वीक्ष्यानिलसुतश्चिन्तां पुनरुपागमत्।
अवतीर्य विमानाच्च हनुमान् मारुतात्मजः।। २५
चिन्तामुपजगामाथ शोकोपहतचेतनः।।

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इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे हनूमद्विषादो नाम द्वादशः सर्गः

2.1.1 TRANSLATION

CHAPTER XII

SITA IN THE ASOKA FOREST

Being hidden in the Sinsapa tree Hanuman began to cast glances all around. The Asoka forest was adorned with the Kalpa tree, excellent fragrance and juice were ever being emitted from there. That forest was beautified with various things, and it appeared like the Nandana garden. It was interspersed with palaces and was resounded with the sweet notes of the cuckoos and with the shrill cries of the peacocks. The tanks were filled with golden lotuses, and the whole forest shone with a ruddy glow of the Asoka flowers. All sorts of fruits and flowers were available there, and beautiful seats were erected at various places and fine blankets were spread over them. The branches of the trees are covered with the birds that lived there. They were continually flying from one branch to another branch of the tree, and thus being covered with blossoms they appeared quite charming. The branches of the Asoka were covered with blossoms and the Karnikaras were kissing under the weight of flowers. The whole forest seemed to be ablaze with their red tint. There were Punnaga, Saptaparna, Champaka and Uddalaka trees. There were numerous Asoka trees in the forest, some were of golden hue, some were flaming like fire, and some were of deep collyrium hue. That Asoka forest was more beautiful than Nandana

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garden and the Chaitraratha woods of Kuvera. It may be compared with a second sky, and the flowers there shone like planets and stars, or it might be said to be the fifth ocean with its flowers for the gems! Various kinds of sweet smell were there as in the Himalayas, or in the Gandhamadan. At a short distance, there stood a coral place white as the Kailasha mountain, and resting on a thousand pillars. Its stairs weae made of coral, and its daises of gold. There was ever bright sheen and its height reached the sky.

Heroic Hanuman all on a sudden espied a woman lean with fasting and surrounded by the Rakshasis on all sides, and she was continually heaving heavy sighs. She could be recognised with very great difficulty and by inference only; she was spotless like the newly risen moon, like unto a flame enveloped in smoke; she was devoid of all ornaments, she wore a single piece of dirty yellow cloth. She looked like the Goddess Lakshmi without the lotus. Racked with grief the chaste lady looked like the star Rohini under the grip of Ketu. It seemed she was brooding over something, even thinking some person in her mind. Tears were flowing down her cheeks. There was not a single affectionate soul near about her, but the Rakshasis all round. At that time she appeard like a stray hind surrounded by the dogs. Her hair gathered in a single braid was draughting on her back like a huge snake. She looked pretty like the earth spotted with green vegetation after the rains!

Hanuman knew her to be Sita from the instructions he formerly received. He thought, "She looks exactly like her whom I saw being carried off by Ravana."

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Janaki's face was beautiful like the full moon, her bust lovely and round. She illumined the darkness of the place by the radiance of her beauty. Her throat was of lustrous cream colour, her lips scarlet like the ripe Bimba, her waist lean, and her features superbly graceful. She was pleasing to the world like the full moon. She was seated on the ground like an ascetic woman devoted to penance and was occasionally heaving heavy sighs. Emaciated with grief her beauty waned and she looked wretched like Smriti clouded with doubts, like reduced wealth, lost respect, like success attended with failures, like hope without any object of desire, like sullied intelligence or fame spoiled with false rumours. She was sad for absence of Rama and was oppressed by the tyranny of the Rakshasis. She was casting restless glances all around. Her face was dark with sorrow and bathed in tears and her black eyes and lashes were wet. She looked like the moon enveloped in deep blue clouds.

Hanuman was greatly perplexed with her sight. Then Janaki was difficult to his comprehension like a forgotten piece of knowledge, or like words having different meanings yet not governed by any grammar. Hanuman seeing that faultless daughter of the king thus debated in his mind :

"The ornaments mentioned by Rama are on her person. I find on her ears excellent ear-rings and Trikarnas, and ornaments of coral on her arms, stained by the constant contact of her body. However these are the ornaments spoken to by Rama, and I see them all except that which she threw down her ornaments with jingling

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sound and the Vanaras found a yellow scarf fallen from this lady attached to a tree. Janaki has been wearing this single piece of yellow cloth from a long time; it has become stained with dirt, but it is beautiful as that scarf was made of golden texture. This golden beauty is the darling of Rama. Though now far off, yet she is still living in his mind. On account of her separation, grief, liberality and passion have alternately taken possession of Rama's mind. He felt pity for being unable to protect his wife in critical moment; liberality from the thought that proper treatmen has not been accorded to those who have asked for his protection, and grief for the separation of his wife, and passion for his darling being distant from him. This lady is as beautiful as Rama, so she must be his spouse. There can't be any doubt about it. Her mind is fixed upon Rama so is that of Rama upon her. That is why Rama is still alive otherwise he would not have survived a moment. It is indeed a great thing that he has not been completely swept away by grief for this lady, but somehow he has managed to maintain his mortal frame. It is indeed arduous."

Hanuman was greatly delighted at the sight of Sita and praised Rama again and again in his mind, and after a minute's thought he began to lament with tearful eyes. "None can override destiny." Janaki is the wife of the elder brother of cultured Lakshmana and is an object of his respect, but she has too has been smitten with sorrow. Janaki is fully aware of the prowess of Rama and Lakshmana; she is therefore calmly of the Ganges at the advent of the rains. Her pedigree, her rank, her age is

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worthy of Rama, so it is only meet that they should thus be attached towards each other. For this large-eyed Janaki Vali and Kavandha have died and Rama killed Viradha. For her Khara, Dushana, Trishira, have died with fourteen thousand Rakshasas in Janasthana. For her, famous Sugriva has obtained the Vanara kingdom from Vali and it if for her that I have crossed the sea and have visited this city of Lanka. Now it seems to be that if won't be improper for Rama if he destroys not only the earth but the whole universe for her. On one hand the world and on the other hand Janaki, but the whole world is not worth a hundredth part of Janaki. The damsel is the daughter of the royal saint Janaka, and she rose out of the earth at the time covered with ruby-like dusts of ploughing the ground for sacrifice. She is the daughter-in-law of mighty Dasaratha, devoted wife of virtuous Rama, and he has renounced all enjoyment and endured the hardships of a forest-life out of her devotion to her husband. Alas! she who for her devotion towards her husband sustained her life on fruits and roots and treated the forest as her own house is undergoing such sufferings now! As a man sorely oppressed with thirst desires for tank, so Rama has been eager for her sight. And as a king deprived of his throne becomes delighted at the restoration of his kingdom, so she will be mightily pleased after getting her. This Janaki is now devoid of friends. Deprived of enjoyments she is sustaining her life only in the hope of getting back Rama. She is not looking to the Rakshasis, nor to these flowers and fruits, but she is ever thinking of Rama in her heart. Husband enhances the beauty of a woman more than her ornaments,

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and now in his absence she appears lustreless. Seeing this black-haired beauty smitten with grief myself too have been greatly mortified at heart. She, who in forgiveness is like the earth, and who was protected by Rama and Lakshmana, alas, is now surrounded by the Rakshasis under the tree. Janaki is smitten with grief and she appears wretched like a lotus destroyed by frost. She is like a Chakravaki bird being separated from her mate. These Asokas with their abundance of flowers are scroching her heart with grief like the rays of the blazing sun."

2.2 पाठ्यभागः

त्रयोदशः सर्गः

हनूमन्निर्वेदः

विमानात्तु सुसंक्रम्य प्राकारं हरिपुंगवः।
हनुमान् वेगवानासीद्यथा विद्युद्घनान्तरे।। १
संपरिक्रम्य हनुमान् रावणस्य निवेशनम्।
अदृष्ट्वा जानकीं सीतामब्रवीद्वचनं कपिः।। २
भूयिष्ठं लोलिता लङ्का रामस्य चरता प्रियम्।
न हि पश्यामि वैदेहीं सीतां सर्वाङ्गशोभनाम्।। ३
पल्वलानि तटाकानि सरांसि सरितस्तथा।
नद्योऽनूपवनान्ताश्च दुर्गाश्च धरणीधराः।। ४
लोलिता वसुधा सर्वा न तु पश्यामि जानकीम्।
इह संपातिना सीता रावणस्य निवेशने।। ५
आख्याता गृध्रराजेन न च पश्यामि तामहम्।
किं नु सीताथ वैदेही मैथिली जनकात्मजा।। ६

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उपतिष्ठेत विवशा रावणेन हृता बलात्।
क्षिप्रमुत्पततो मन्ये सीतामादाय रक्षसः।। ७
बिभ्यतो रामबाणानामन्तरा पतिता भवेत्।
अथवा ह्रियमाणायाः पथि सिद्धनिषेविते।। ८
मन्ये पतितमार्याया हृदयं प्रेक्ष्य सागरम्।
रावणस्योरुवेगेन भुजाभ्यां पीडितेन च।। ९
तया मन्ये विशालाक्ष्या त्यक्तं जीवितमार्यया।
उपर्युपरि वा नूनं सागरं क्रमतस्तदा।। १०
विवेष्टमाना पतिता समुद्रे जनकात्मजा।
आहो क्षुद्रेण चानेन रक्षन्ती शीलमात्मनः।। ११
अबन्धर्भक्षिता सीता रावणेन तपस्विनी।
अथवा राक्षसेन्द्रस्य पत्निभिरसितेक्षणा।। १२
अदुष्टा दुष्टभावाभिर्भक्षिता सा भविष्यति।
संपूर्णचन्द्रप्रतिमं पद्मपत्रनिभेक्षणम्।। १३
रामस्य ध्यायती वक्त्रं पञ्चत्वं कृपणा गता।
हा राम लक्ष्मणेत्येवं हायोध्ये चेति मैथिली।। १४
विलप्य बहु वैदेही न्यस्तदेहा भविष्यति।
अथवा निहिता मन्ये रावणस्य निवेशने।। १५
नूनं लालप्यते सीता पञ्जरस्थेव शारिका।
जनकस्य सुता सीता रामपत्नी सुमध्यमा।। १७
रामस्य प्रियभार्यस्य न निवेदयितुं क्षमम्।
निवेद्यमाने दोषः स्यद्दोषः स्यादनिवेदने।। १८
कथं नु खलु कर्तव्यं विषमं प्रतिभाति मे।
अस्मिन्नेवं गते कार्ये प्राप्तकालं क्षमं च किम्।। १९
भवेदिति मतं भूयो हनूमान् प्रविचारयन्।
यदि सीतामदृष्ट्वाहं वानरेन्द्रपुरीमितः।। २०

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गमिष्यामि ततः को मे पुरुषार्थो भविष्यति।
ममेदं लङ्घनं व्यर्थं सागरस्य भविष्यति।। २१
प्रवेशश्चैव लङ्कायां राक्षसानां च दर्शनम्।
किं मां वक्ष्यति सुग्रीवो हरयो वा समागताः।। २२
किष्किन्धां समनुप्राप्तं तौ वा दशरथात्मजौ।
गत्वा तु यदि काकुत्स्थं वक्ष्यामि परमप्रियम्।। २३
न दृष्टेति मया सीता ततस्त्यक्ष्यति जीवितम्।
परुषं दारुणं क्रूरं तीक्ष्णमिन्द्रियतापनम्।। २४
सीतानिमित्तं दुर्वाक्यं श्रुत्वा स न भविष्यति।
तं तु कृच्छ्रगतं दृष्ट्वा पञ्चत्वगतमानसम्।। २५
भृशानुरक्तो मेधावी न भविष्यति लक्ष्मणः।
विनष्टौ भ्रातरौ श्रुत्वा भरतोऽपि मरिष्यति।। २६
भरतं च मृतं दृष्ट्वा शत्रुघ्नो न भविष्यति।
पुत्रान् मृतान् समीक्ष्याथ न भविष्यन्ति मातरः।। २७
कौसल्या च सुमित्रा च कैकेयी च न संशयः।
कृतज्ञः सत्यसन्धश्च सुग्रीवः प्लवगाधिपः।। २८
रामं तथागतं दृष्ट्वा ततस्त्यक्ष्यति जीवितम्।
दुर्मना व्यथिता दीना निरानन्दा तपस्विनी।। २९
पीडिता भर्तृशोकेन रुमा त्यक्ष्यति जीवितम्।
वालिजेन तु दुःखेन पीडिता शोककर्शिता।। ३०
पञ्चत्वं च गते राज्ञि तारापि न भविष्यति।
मातापित्रोर्विनाशेन सुग्रीवव्यसनेन च।। ३१
कुमारोऽप्यङ्गदः कस्माद्धारयिष्यति जीवितम्।
भर्तृजेन तु दुःखेन ह्यभिभूता वनौकसः।। ३२
शिरांस्यभिहनिष्यन्ति तलैर्मुष्टिभिरेव च।
सान्त्वेनानुप्रदानेन मानेन च यशस्विना।। ३३

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लालिताः कपिराजेन प्राणांस्त्यक्ष्यन्ति वानराः।
न वनेषु न शैलेषु न निरोधेषु वा पुनः।। ३४
क्रीडामनुभविष्यन्ति समेत्य कपिकुञ्जराः।
सपुत्रदाराः सामात्या भर्तृव्यसनपीडिताः।। ३५
शैलाग्रेभ्यः पतिष्यन्ति समेत्य विषमेषु च।
विषमुद्बन्धनं वापि प्रवेशं ज्वलनस्य वा।। ३६
उपवासमथो शस्त्रं प्रचरिष्यन्ति वानराः।
घोरमारोदनं मन्ये गते मयि भविष्यति।। ३७
इक्ष्वाकुकुलनाशश्च नाशश्चैव वनौकसाम्।
सोऽहं नैव गमिष्यामि किष्किन्धां नगरीमितः।। ३८
न च शक्ष्याम्यहं द्रष्टुं सुग्रीवं मैथिलीं विना।
मय्यगच्छति चेहस्थे धर्मात्मानौ महारथौ।। ३९
आशया तौ धरिष्येते वानराश्च मनस्विनः।
हस्तादानो मुखादानो नियतो वृक्षमूलिकः।। ४०
वानप्रस्थो भविष्यामि ह्यदृष्ट्वा जनकात्मजाम्।
सागरानूपजे देशे बहुमूलफलोदके।। ४१
चितां कृत्वा प्रवेक्ष्यामि समिद्धमरणीसुतम्।
उपविष्टस्य वा सम्यग्लिङ्गिनं साधयिष्यतः।। ४२
शरीरं भक्षयिष्यन्ति वायसाः श्वापदानि च।
इदं महर्षिभिर्दृष्टं निर्याणमिति मे मतिः।। ४३
सम्यगापः प्रवेक्ष्यामि न चेत् पश्यामि जानकीम्।
सुजातमूला सुभगा कीर्तिमाला यशस्विनी।। ४४
प्रभग्ना चिररात्राय मम सीतामपश्यतः।
तापसो वा भविष्यामि नियतो वृक्षमूलिकः।। ४५
नेतः प्रतिगमिष्यामि तामदृष्ट्वासितेक्षणाम्।
यदितः प्रतिगच्छामि सीतामनधिगम्य ताम्।। ४६

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अङ्गदः सह तैः सर्वैर्वानरैर्न भविष्यति।
विनाशे बहवो दोषा जीवन् भद्राणि पश्यति।। ४७
तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति संगमः।
एवं बहुविधं दुःखं मनसा धारयन् मुहुः।। ४८
नाध्यगच्छत्तदा पारं शोकस्य कपिकुञ्जरः।
ततो विक्रममासाद्य धैर्यवान् कपिकुञ्जरः।। ४९
रावणं वा वधिष्यामि दशग्रीवं महाबलम्।
काममस्तु हृता सीता प्रत्याचीर्णं भविष्यति।। ५०
अथवैनं समुत्क्षिप्य उपर्युपरि सागरम्।
रामायोपहरिष्यामि पाशं पशुपतेरिव।। ५१
इति चिन्तां समापन्नः सीतामनधिगम्य ताम्।
ध्यानशोकपरीतात्मा चिन्तयामास वानरः।। ५२
यावत् सीतां हि पश्यामि रामपत्नीं यशस्विनीम्।
तावदेतां पुरीं लङ्कां विचिनोमि पुनः पुनः।। ५३
संपातिवचनाच्चापि रामं यद्यानयाम्यहम्।
अपश्यन् राघवो भार्यां निर्दहेत् सर्ववानरान्।। ५४
इहैव नियताहारो वत्स्यामि नियतेन्द्रियः।
न मत्कृते विनश्येयुः सर्वे ते नरवानराः।। ५५
अशोकवनिका चेयं दृश्यते या महाद्रुमा।
इमामभिगमिष्यामि न हीयं विचिता मया।। ५६
वसून् रुद्रांस्तथादित्यानश्विनौ मरुतोऽपि च।
नमस्कृत्वा गमिष्यामि रक्षसां शोकवर्धनः।। ५७
जित्वा तु राक्षसान् सर्वानिक्ष्वाकुकुलनन्दिनीम्।
संप्रदास्यामि रामाय यथा सिद्धिं तपस्विने।। ५८
स मुहूर्तमिव ध्यात्वा चिन्तावग्रथितेन्द्रियः।
उदतिष्ठन्महातेजा हनूमान् मारुतात्मजः।। ५९

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नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः।। ६०
स तेभ्यस्तु नमस्कृत्वा सुग्रीवाय च मारुतिः।
दिशः सर्वाः समालोक्य ह्यशोकवनिकां प्रति।। ६१
स गत्वा मनसा पूर्वमशोकवनिकां शुभाम्।
उत्तरं चिन्तयामास वानरो मारुतात्मजः।। ६२
ध्रुवं तु रक्षोबहुला भविष्यति वनाकुला।
अशोकवनिकाचिन्त्या सर्वसंस्कारसंस्कृता।। ६३
रक्षिणश्चात्र विहिता नूनं रक्षन्ति पादपान्।
भगवानपि सर्वात्मा नातिक्षोभं प्रवाति वै।। ६४
संक्षिप्तोऽयं मयात्मा च रामार्थे रावणस्य च।
सिद्धिं मे संविधास्यन्ति देवाः सर्षिगणस्त्विह।। ६५
ब्रह्मा स्वयंभूर्भगवान् देवाश्चैव दिशन्तु मे।
सिद्धिमग्निश्च वायुश्च पुरुहूतश्च वज्रभृत्।। ६६
वरुणः पाशहस्तश्च सोमादित्यौ तथैव च।
अश्विनौ च महात्मानौ मरुतः सर्व एव च।। ६७
सिद्धिं सर्वाणि भूतानि भूतानां चैव यः प्रभुः।
दास्यन्ति मम ये चान्ये ह्यदृष्टाः पथि गोचराः।। ६८
तदुन्नसं पाण्डरदन्तमव्रणं शुचिस्मितं पद्मपलाशलोचनम्।
द्रक्ष्ये तदार्यावदनं कदा न्वहं प्रसन्नताराधिपतुल्यदर्शनम्।। ६९
क्षुद्रेण पापेन नृशंसकर्मणा सुदारुणालकृतवेषधारिणा।
बलाभिभूता ह्यबला तपस्विनी कथं नु मे दृष्टिपथेऽद्य सा भवेत्।। ७०

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे हनूमन्निर्वेदो नाम त्रयोदशः सर्गः

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2.2.1 TRANSLATION

CHAPTER XIII

SITA IN ASOKA FOREST

Thus passed one day, and again came the night and the white moon ascended the sky, like a swan floating in the blue waters and it cast its beams as if to help Hanuman. The moon delighted Hanuman with its gentle and soothing rays. At that Janaki of moon-like countenance was immersed in grief like a craft sunk with heavy load At a short distance from her there were a number of hideous-looking Rakshasis; some of them had only one eye, some one ear, some with large ears, some with upturned nose, some with long and thin necks, some one's hair was dishevelled; some one was all covered with hair, as if was wrapped in a blanket; some had spacious foreheads, some had long faces and protruding bellies; some were tall, some were dwarfish, and some were hump-backed; some had yellow eyes, some had hideous grimaces; some were brown, some were black; some were angry and some were quarrlesome. Some had lances, some were armed with clubs, and others had subtle weapons; some of their faces bore resemblances to those of tigers, jackals, deer and buffaloes. Some one had her mouth set on her breast. Some one's feet were like that of a cow, some one's like the elephants, some one's like horse's hoofs, while another had that of a camel; some had one leg; some had one arm; some one's ears were like asses' ears, some had dog's ears, some like that of an elephant, some like that of a bull and some one like that of lion. Some Rakshasi's nose was long and crooked; some one's like the trunk of an elephant while

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some were without nose. Some Rakshasi's hair was kissing her feet, some one's hair was iron grey and rough, some one had a long protruding tongue. They always drank wine. They were extremely fond of wine, meat and blood.

Hanuman saw these formidable Rakshasis. They stood surrounding the Sinsupa tree. At the bottom of the tree sat Janaki, wane with sorrow and her dusty hair were scattered roand her. She looked like a star dropped on earth on the wane of its virtue. The sight of her husband was beyond her reach, but by her devotion she had gained world reputation. Her whole body was devoid of ornaments, yet she shone in the lustre of her love for her husband. There was no friend or relation by her; she was confined by Ravana in the Asoka forest and she appeared like a young elephant, astray from the herd, surrounded by the lionesses. She looked like the crescent of the autumnal sky covered with clouds; she was tainted with dirt like the lotus soiled with mud. She looked miserable and sad, but spirited, sustained, rather undaunted by the memory of her husband. Her chastity was protecting her all through. She cast furtive glances around her like a frightened deer, her sights seemed to scorch the trees with their leaves and flowers. She looked like Sorrow's self, like a wave in the ocean of grief. She looked extremely beautiful even without any decoration. Her features were developed, but lean with grief. She looked like a flowery creeper divested of the wealth of flowers. Hanuman could not restrain his tears for finding her out (at last). He again and again bowed to Rama and Lakshman in his thought and remained concealed behind the leafy screen of the Sinsupa tree.

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2.3 पाठ्यभागः

चतुर्दशः सर्गः

अशोकवनिकाविचयः

स मुहूर्तमिव ध्यात्वा मनसा चाधिगम्य ताम्।
अवप्लुतो महातेजाः प्राकारं वेश्मनः।। १
स तु संहृष्टसर्वाङ्गः प्राकारस्थो महाकपिः।
पुष्पिताग्रान् वसन्तादौ ददर्श विविधान् द्रुमान्।। २
सालानशोकान् भव्यांश्च चम्पकांश्च सुपुष्पितान्।
उद्दालकान्नागवृक्षांश्चूतान् कपिमुखानपि।। ३
आथाम्रवनसंछन्नां लताशतसमावृताम्।
ज्यामुक्त इव नाराचः पुप्लुवे वृक्षवाटिकाम्।। ४
स प्रविश्य विचित्रां तां विहगैरभिनादिताम्।
राजतैः काञ्चनैश्चैव पादपैः सर्वतो वृताम्।। ५
विहगैर्मृगसङ्घैश्च विचित्रां चित्रकानाम्।
उदितादित्यसंकाशां ददर्श हनुमान् कपिः।। ६
वृतां नानाविधैर्वृक्षैः पुष्पोपगफलोपगैः।
कोकिलैर्भृङ्गराजैश्च मत्तैर्नित्यनिषेविताम्।। ७
प्रहृष्टमनुजे काले मृगपक्षिसमाकुले।
मत्तबर्हिणसंघुष्टां नानाद्विजगणायुताम्।। ८
मार्गमाणो वरारोहां राजपुत्रीमनिन्दिताम्।
सुखप्रसुप्तान् विहगान् बोधयामास वानरः।। ९
उत्पतद्भिर्द्विजगणैः पक्षैः सालाः समाहताः।
अनेकवर्णा विविधा मुमुचुः पुष्पवृष्टयः।। १०
पुष्पावकीर्णः शुशुभे हनुमान् मारुतात्मजः।
अशोकवनिकामध्ये यथा पुष्पमयो गिरिः।। ११

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दिशः सर्वाः प्रधावन्तं वृक्षषण्डगतं कपिम्।
दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे।। १२
वृक्षेभ्यः पतितैः पुष्पैरवकीर्णा पृथग्विधैः।
रराज वसुधा तत्र प्रमदेव विभूषिता।। १३
तरस्विना ते तरवस्तरसाभिप्रकम्पिताः।
कुसुमानि विचित्राणि मुमुचुः कपिना तदा।। १४
निर्धूतपत्रशिखराः शीर्णपुष्पफला द्रुमाः।
निक्षिप्तवस्त्राभरणा धूर्ता इव पराजिताः।। १५
हनूमता वेगवता कम्पितास्ते नगोत्तमाः।
पुष्पपर्णफलान्याशु मुमुचुः पुष्पशालिनः।। १६
विहङ्गसङ्घैर्हीनास्ते स्कन्धमात्राश्रया द्रुमाः।
बभूवुरगमाः सर्वे मारुतेनेव निर्धुताः।। १७
निर्धूतकेशी युवतिर्यथा मृदितवर्णका।
निष्पीतशुभदन्तोष्ठी नखैर्दन्तैश्च विक्षता।। १८
तथा लाङ्गूलहस्तैश्च चरणाभ्यां च मर्दिता।
बभूवाशोकवनिका प्रभग्नवरपादपा।। १९
महालतानां दामानि व्यधमत्तरसा कपिः।
यथा प्रावृषि विन्ध्यस्य मेघजालानि मारुतः।। २०
स तत्र मणिभूमीश्च राजतीश्च मनोरमाः।
तथा काञ्चनभूमीश्च ददर्श विचरन् कपिः।। २१
वापीश्च विविधाकाराः पूर्णाः परमवारिणा।
महार्हैर्मणिसोपानैरुपपन्नास्ततस्ततः।। २२
मुक्ताप्रवालसिकताः स्फाटिकान्तरकुट्टिमाः।
काञ्चनैस्तरुभिश्चित्रैस्तीरजैरुपशोभिताः।। २३
फुल्लपद्मोत्पलवनाश्चक्रवाकोपकूजिताः।
नत्यूहरुतसंघुष्टा हंससारसनादिताः।। २४

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दीर्घाभिर्द्रुमयुक्ताभिः सरिद्भिश्च समन्ततः।
अमृतोपमतोयाभिः शिवाभिरुपसंस्कृताः॥ २५
लताशतैरवतताः संतानकुसुमावृताः।
नानागुल्मावृतघनाः करवीरकृतान्तराः॥ २६
ततोऽम्बुधरसंकाशं प्रवृद्धशिखरं गिरिम्।
विचित्रकूटं कूटैश्च सर्वतः परिवारितम्॥ २७
शिलागृहैरवततं नानावृक्षैः समावृतम्।
ददर्श हरिशार्दूलो रम्यं जगति पर्वतम्॥ २८
ददर्श च नगात्तस्मान्नदीं निपतितां कपिः।
अङ्कादिव समुत्पत्य प्रियस्य पतितां प्रियाम्॥ २९
जले निपतिताग्रैश्च पादपैरुपशोभिताम्।
वार्यमाणामिव क्रुद्धां प्रमदां प्रियबन्धुभिः॥ ३०
पुनरावृत्ततोयां च ददर्श स महाकपिः।
प्रसन्नामिव कान्तस्य कान्तां पुनरुपस्थिताम्॥ ३१
तस्यादराच्च पद्मिन्ये नानाद्विजगणायुताः।
ददर्श हरिशार्दूलो हनुमान् मारुतात्मजः॥ ३२
कृत्रिमां दीर्घिकां चापि पूर्णां शीतेन वारिणा।
मणिप्रवरसोपानां मुक्तासिकतशोभिताम्। ३३
विविधैर्मृगसङ्घैश्च विचित्रा चित्रकाननाम्।
प्रासादैः सुमहद्भिश्च निर्मितैर्विश्वकर्मणा॥ ३४
कृत्रिमैः काननैश्चापि सर्वतः समलंकृताम्।
ये केचित् पादपास्तत्र पुष्पोपगफलोपगाः॥ ३५
विचित्राः संवृता वृक्षाः प्रदीप्ता इव सर्वतः।
पुंनागाः सप्तपर्णाश्च चम्पकोद्दालकास्तथा॥ ३६
सच्छत्राः सवितर्दीकाः सर्वे सौवर्णवेदिकाः।
लताप्रतानैर्बहुभिः पर्णैश्च बहुभिर्वृताम्॥ ३७

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काञ्चनीं शिशपामेकां ददर्श हनुमान् कपिः।
वृतां हेममयीभिस्तु वेदिकाभिः समन्ततः।। ३८
सोऽपश्यद्भूमिभागांश्च गर्तप्रस्त्रवणानि च।
सुवर्णवृक्षानपरान् ददर्श शिखिसंनिभान्।। ३९
तेषां द्रुमाणां प्रभया मेरोरिव दिवाकरः।
अमन्यत तदा वीरः काञ्चनोऽस्मीति वानरः।। ४०
तां काञ्चनैस्तरुगणैर्मरुतेन च वीजिताम्।
किङ्किणीशतनिर्घोषां दृष्ट्वा विस्मयमागमत्।। ४१
स पुष्पिताग्रां रुचिरां तरुणाङ्कुरपल्लवाम्।
तामारुह्य महाबाहुः शिंशपां पर्णसंवृताम्।। ४२
इतो द्रक्ष्यामि वैदेहीं रामदर्शनलालसाम्।
इतश्चेतश्च दुःखार्तां संपतन्तीं यदृच्छया।। ४३
अशोकवनिका चेयं दृढं रम्या दुरात्मनः।
चम्पकैश्चन्दनैश्चापि वकुलैश्च विभूषिता।। ४४
इयं च नलिनी रम्या द्विजसङ्घनिषेविता।
इमां सा राममहिषी ध्रुवमेष्यति जानकी।। ४५
सा रामा राममहिषी राघवस्य प्रिया सती।
वनसंचारकुशला ध्रुवमेष्यति जानकी।। ४६
अथवा मृगशाबाक्षी वनस्यास्य विचक्षणा।
वनमेष्यति सार्येह रामचिन्तानुकर्शिता।। ४७
रामशोकाभिसंतप्ता सा देवी वामलोचना।
वनवासे रता नित्यमेष्यते वनचारिणी।। ४८
वनेचराणां सततं नूनं स्पृहयते पुरा।
रामस्य दयिता भार्या जनकस्य सुता सती।। ४९
सन्ध्याकालमनाः श्यामा ध्रुवमेष्यति जानकी।
नदीं चेमां शिवजलां सन्ध्यार्थे वरवर्णिनी।। ५०

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तस्याश्चाप्यनुरूपेयमशोकवनिका शुभा।
शुभा या पार्थिवेन्द्रस्य पत्नी रामस्य संमता।। ५१
यदि जीवति सा देवी ताराधिपनिभानना।
आगमिष्यति सावश्यमिमां शिवजलां नदीम्।। ५२
एवं तु मत्वा हनुमान् महात्मा प्रतीक्षमाणो मनुजेन्द्रपत्नीम्।
अवेक्षमाणश्च ददर्श सर्वं सुपुष्पिते पत्रघने निलीनः।। ५३

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे अशोकवनिकाविचयो नाम चतुर्दशः सर्गः

2.3.1 TRANSLATION

CHAPTER XIV

RAVANA APPROACHES SITA

Small hours of the night were then remaining and at the end of the night Brahmins versed in the Vedas and sacrifices and conversant with the six branches of the Vedas began to chant the Vedas. Sweet and auspicious music rose, and mighty Ravana awoke from sleep. His garland was torn and his cloth was loose. After rising from the bed Ravana began to think of Janaki. His mind was fixed upon Janaki, and then it was difficult for him to control surging his amorous passion.

Then Ravana proceeded towards the Asoka forest surveying the rows of trees. There the trees were bent down with fruits and flowers and birds were singing sweetly over them. The bottom of the trees were covered with flowers dropped from the trees, and deers were straying amongst them. Rakshasa King Ravana was smitten with Cupid. As

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the nymphs and daughters of the Gods and the Gandharvas follow Indra, so a number of beauties followed Ravana's traces. Some of them held golden lamps in their hands, some held chowris, palmyrafans, some carried pitchers filled with sweet perfumed water, some jewelled vessels filled with wine, some white umbrella with golden staff and some circular of gold. As lightings follow the cloud, so a number of Ravana's queens followed him out of deep attachment and love. Their necklaces and garlands were a bit faded and their cosmetics gone, their hair was dishevelled, their eyes were sleepy and revolving under the influence of liquor. Beads of perspiration stood on their lotus-like faces, and their glances were quite infatuating. Passionate Ravana was slowly advancing thinking of Janaki.

Hanuman then heard the jingling sounds of the anklets and bracelets, and so Ravana also of unthinkable prowess standing at the gate of the Asoka woods. A number of bright lamps fed by scented oil were before him. He was almost overwhelmed with pride, passion and wine. His eyes were red and was looking at askance. He looked like Cupid himself, (though) he had no bow and arrow in his hand. A milk-white scented scarf, perfumed with the fragrance of flowers, was slipping off from his shoulders from time to time down to his waist and Ravana adjusted it to its proper place. Hanuman then leaning against a branch of the Sinsapa tree saw Ravana slowly coming near. He became anxious to study the person. Ravana had a retinue of youthful beauties, and with them he entered the Asoka garden, a fit place for women. There was a female-warder

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named Sankukarna, intoxicated with liquour and adorned with ornaments. Hanuman saw Ravana surrounded by the beauties like the moon encircled by a galaxy of stars. So long Hanuman could not recognise him. Now, he could know him to be Ravana. "He is the hero," thought he, "whom I saw sleeping in the beautiful hall." He climbed on the top of the tree, for he could then hardly bear the effulgence of Ravana. Hanuman remained concealed behind the leaves and branches of the Sinsapa tree. In the meantime, Ravana desirous of seeing Sita came near her

Thereupon, Janaki at the sight of Ravana began to tremble with fear, like a plantain-leaf shaken by the breeze. Sita then sat silent, covering her belly with her thighs, and her breasts with her hands, She was overwhelmed with sufferings and grief.

On approaching Ravana found her like a broken raft overwhelmed in the sea. She was seated on the ground, like a branch felled down by an axe. Being stained with dusts she looked a lotus stained with mud. She was wane with grief and was continually shedding tears. She only wished for Ravana's death and her mind, in her thought, flew to Rama, as if, riding on the wings of her resolution. She was devoted to Rama and she saw no limits to her sufferings. At that time she looked like a snake writhing in the dust under the influence of charm.

She was miserable like the star Rohini oppressed by comet. She was born of a highly respectable family, but from her dress she seemed like a dying flame, like slighted respect, like disappointed hope, like disobeyed mandate, like

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weak intellect, like the horizon blazing up with sudden eruption, like worship interrupted by accidents, like a faded lotus, like an army without a leader, like the sun covered in darkness, like an altar trampled upon, and like an extinguished flame. She was dark with sorrow and looked like the full moon under the jaws of Rahu. She was like a torn leaf, and wretched like a lotus without the bees. She appeared like a stream diverted and dried up having met with obstuction in its course. She was in extreme distress on account of her husband's absence and looked gloomy like dark night. She was tender and graceful and was accustomed to live in jewelled rooms. She was pale like a recently plucked lotus scorched by heat. She was like a young elephant captured and tied up to a post. A long braid of hair hung on her back, like the dark blue skirt of an autumnal forest. She was greatly emaciated in grief. But her beauty shone though thus neglected. Her heart was full of misgivings and anxieties, she was in extreme distress and was praying with folded palms for Ravana's death. Her eyes were slightly red with anger and their ends were white, and she was repeatedly looking round with tearful eyes.

2.4 पाठ्यभागः

पञ्चदशः सर्गः

सीतोपलम्भः

स वीक्षमाणस्तत्रस्थो मार्गमाणश्च मैथिलीम् ।
अवेक्षमाणश्च महीं सर्वां तामन्ववैक्षत ।। १

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संतानकलताभिश्च पादपैरुपशोभिताम्।
दिव्यगन्धरसोपेतां सर्वतः समलंकृताम्।। २
तां स नन्दनसंकाशां मृगपक्षिभिरावृताम्।
हर्म्यप्रासादसंबाधां कोकिलाकुलनिःस्वनाम्।। ३
काञ्चनोत्पलपद्माभिर्वापीभिरुपशोभिताम्।
बह्वासनकुथोपेतां बहुभूमिगृहायुताम्।। ४
सर्वर्तुकुसुमै रम्यां फलवद्भिश्च पादपैः।
पुष्पितानामशोकानां श्रिया सूर्योदयप्रभाम्।। ५
प्रदीप्तामिव तत्रस्थो मारुतिः समुदैक्षत।
निष्पत्रशाखां विहगैः क्रियमाणामिवासकृत्।। ६
विनिष्पतद्भिः शतशश्चित्रैः पुष्पावतंसकैः।
अमूलपुष्पनिचितैरशोकैः शोकनाशनैः।। ७
पुष्पभारातिभारैश्च स्पृशद्भिरिव मेदिनीम्।
कर्णिकारैः कुसुमितैः किंशुकैश्च सुपुष्पितैः।। ८
स देशः प्रभया तेषां प्रदीप्त इव सर्वतः।
पुंनागाः सप्तपर्णाश्च चम्पकोद्दालकास्तथा।। ९
विवृद्धमूला बहवः शोभन्ते स्म सुपुष्पिताः।
शातकुम्भनिभाः केचित् केचिदग्निशिखोपमाः।। १०
नीलाञ्जनिभाः केचित्तत्राशोकाः सहस्रशः।
नन्दनं विविधोद्यानं चित्रं चैत्ररथं यथा।। ११
अतिवृत्तमिवाचिन्त्यं दिव्यं रम्यं श्रियावृतम्।
द्वितीयमिव चाकाशं पुष्पज्योतिर्गणायुतम्।। १२
पुष्परत्नशतैश्चित्रं पञ्चमं सागरं यथा।
सर्वर्तुपुष्पैर्निचितं पादपैर्मधुगन्धिभिः।। १३
नानानिनादैरुद्यानं रम्यं मृगगणैर्द्विजैः।
अनेकगन्धप्रवहं पुण्यगन्धं मनोरमम्।। १४

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शैलेन्द्रमिव गन्धाढ्यं द्वितीयं गन्धमादनम्।
अशोकवनिकायां तु तस्यां वानरपुंगवः।। १५
स ददर्शाविदूरस्तं चैत्यप्रासादमुच्छ्रितम्।
मध्ये स्तम्भसहस्रेण स्थितं कैलासपाण्डरम्।। १६
प्रवालकृतसोपानं तप्तकाञ्चनवेदिकम्।
मुष्णन्तमिव चक्षूंषि द्योतमानमिव श्रिया।। १७
विमलं प्रांशुभावत्वादुल्लिखन्तमिवाम्बरम्।
ततो मलिनसंवीतां राक्षसीभिः समावृताम्।। १८
उपवासकृशां दीनां निःश्वसन्तीं पुनः पुनः।
ददर्श शुक्लपक्षादौ चन्द्ररेखामिवामलाम्।। १९
मन्दं प्रख्यायमानेन रूपेण रुचिरप्रभाम्।
पिनद्धां धूमजालेन शिखामिव विभावसोः।। २०
पीतेनैकेन संवीतां क्लिष्टेनोत्तमवाससा।
सपङ्कामनलंकारां विपद्मामिव पद्मिनीम्।। २१
व्रीडितां दुःखसंतप्तां परिम्लानां तपस्विनीम्।
ग्रहेणाङ्गारकेणेव पीडितामिव रोहिणीम्।। २२
अश्रुपूर्णमुखीं दीनां कृशामनशनेन च।
शोकध्यानपरां दीनां नित्यं दुःखपरायणाम्।। २३
प्रियं जनमपश्यन्तीं पश्यन्तीं राक्षसीगणम्।
स्वगणेन मृगीं हीना श्वगणाभिवृतामिव।। २४
नीलनागाभया वेण्या जघनं गतयैकया।
नीलया नीरदापाये वनराज्या महीमिव।। २५
सुखार्हां दुःखसंतप्तां व्यसनानामकोविदाम्।
तां समीक्ष्य विशालाक्षीमधिकं मलिनां कृशाम्।। २६
तर्कयामास सीतेति कारणैरुपपादिभिः।
ह्रियमाणा तदा तेन रक्षसा कामरूपिणा।। २७

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यथारूपा हि दृष्टा वै तथारूपेयमङ्गना।
पूर्णचन्द्राननां सुभ्रूं चारुवृत्तपयोधराम्।। २८
कुर्वतीं प्रभया देवीं सर्वा वितिमिरा दिशः।
तां नीलकेशीं बिम्बोष्ठीं सुमध्यां सुप्रतिष्ठिताम्।। २९
सीतां पद्मपलाशाक्षीं मन्मथस्य रतिं यथा।
इष्टां सर्वस्य जगतः पूर्णचन्द्रप्रभामिव।। ३०
भूमौ सुतनुमासीनां नियतामिव तापसीम्।
निःश्वासबहुलां भीरुं भुजगेन्द्रवधूमिव।। ३१
शोकजालेन महता विततेन न राजतीम्।
संसक्तां धूमजालेन शिखामिव विभावसोः।। ३२
तां स्मृतीमिव संदिग्धामृद्धिं निपतितामिव।
विहतामिव च श्रद्धामाशां प्रतिहतामिव।। ३३
सोपसर्गां तथा सिद्धिं बुद्धिं सकलुषामिव।
अभूतेनापवादेन कीर्तिं निपतितामिव।। ३४
रामोपरोधव्यथितां रक्षोहरणकर्शिताम्।
अबलां मृगशावाक्षीं वीक्षमाणां समन्ततः।। ३५
बाष्पाम्बुपरिपूर्णेन कृष्णवक्राक्षिपक्ष्मणा।
वदनेनाप्रसन्नेन निःश्वसन्तीं पुनः पुनः।। ३६
मलपङ्कधरां दीनां मण्डनार्हाममण्डिताम्।
प्रभां नक्षत्रराजस्य कालमेघैरिवावृताम्।। ३७
तस्य संदिदिहे बुद्धिर्मुहुः सीतां निरीक्ष्य तु।
आम्नायानामयोगेन विद्यां प्रशिथिलामिव।। ३८
दुःखेन बुबुधे सीतां हनुमाननलंकृताम्।
संस्कारेण यथा हीनां वाचमर्थान्तरं गताम्।। ३९
तां समीक्ष्य विशालाक्षीं राजपुत्रीमनिन्दिताम्।
तर्कयामास सीतेति कारणैरुपपादिभिः।। ४०

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वैदेह्या [illegible] चाङ्गे[illegible] तदा रामोऽन्वकीर्तयत्।
तान्याभरणजाल[illegible]नि गा[illegible]भीन्यलक्षयत्।। ४१
सुकृतौ कर्णवेष्टौ [illegible] श्व[illegible] च सुसंस्थितौ।
मणिविद्रुमचित्राणि हस्ते[illegible]भर[illegible]नि च।। ४२
श्यामानि चिरयुक्तत्वात्तथा [illegible]स्थ[illegible]वन्ति च।
तान्येवैतानि मन्येऽहं यानि [illegible]कीर्तयत्।। ४३
तत्र यान्यवहीनानि तान्यहं नोप[illegible]।
यान्यस्या नावहीनानि तानीमानि न [illegible]।। ४४
पीतं कनक[illegible]भं स्रस्तं तद्वसनं शुभम्।
उत्तरीयं नगासक्तं तदा दृष्टं प्लवङ्गमैः।। ४५
भूषणानि विचित्राणि दृष्टानि धरणीतले।
अनयैवापविद्धानि स्वनवन्ति महान्ति च।। ४६
इदं चिरगृहीतत्वाद्वसनं क्लिष्टवत्तरम्।
तथापि नूनं तद्वर्णं तथा श्रीमद्यथेतरत्।। ४७
इयं कनकवर्णाङ्गी रामस्य महिषी प्रिया।
प्रनष्टापि सती यास्य मनसो न प्रणश्यति।। ४८
इयं सा यत्कृते रामश्चतुर्भिः परितप्यते।
कारुण्येनानृशंस्येन शोकेन मदनेन च।। [illegible]
स्त्री प्रनष्टेति कारुण्यादाश्रितेत्यानृशंस्यतः।
पत्नी नष्टेति शोकेन प्रियेति मदनेन च।। ५०
अस्या देव्या यथा रूपमङ्गप्रत्यङ्गसौष्ठवम्।
रामस्य च यथारूपं तस्येयमसितेक्षणा।। [illegible]१
अस्या देव्या मनस्तस्मिंस्तस्य चास्यां प्रतिष्ठितम्।
तेनेयं स च धर्मात्मा मुहूर्तमपि जीवति।। ५[illegible]
दुष्करं कृतवान् रामो हीनो यदनया प्रभुः।
धारयत्यात्मनो देहं न शोकेनावसीदति।। [illegible]

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एवं सीतां तदा दृष्ट्वा हृष्टः पवनसंभवः।
जगाम मनसा रामं प्रशशंस च तं प्रभुम्।। ५४

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे सीतोपालम्भो नाम पञ्चदशः सर्गः

2.4.1 TRANSLATION

CHAPTER XV

RAVANA'S SPEECH

Then Ravana began to seduce Janaki with sweet words, "O, my beauty, with thighs like the trunk of an elephant, you have concealed your breasts and belly at my sight, out of fear. O my large-eyed beauty! I am yearning for your love, please respect my love. In this Asoka forest there is no man or Rakshasa, so remove all fear about any other male person. It is Rakshasa's nature to ravish another's wife and to carry away another's wife by force, but since you are unwilling I have not touched your person. However much may I now be smitten by the God of love, I shall not behave otherwise. O worshipful lady, depend on me, don't be afraid, you should have regard for me and don't be overwhelmed with grief. To wear a single braid of lock, to lie on the ground, to fast, and to put on a dirty piece of linen are not worthy of you. Enjoy yourself by showing your attachment for me. Put on beautiful garland, excellent apparel, fine jewellery and decorate yourself. Pass your time pleasantly in dancing, singing and drinking. You are a gem of women. Don't give up all desire for decoration; decorate yourself up to your taste, and ask for my love. You must

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not remain unadorned in any way. The beauty of your youth is imperceptibly passing away, and once it is gone like the onward current of a river, it will never return. It seems that, the Creator of beauty after creating thee has ceased from his work; so I do not find anything like your beauty on earth. You are young and beautiful. Even the mind of Brahma, the grandsire of creation, is stirred up by your beauty. To tell you truth, I cannot draw away my eyes from whatever limbs of yours they might light upon. Shake off your perverseness. There are many beauties in my palace, be queen over all. I confer on you all the wealth I have secured by my prowess and my vast kingdom on earth; live as my wife. You see there is no match for me in the three worlds. O, my Goddess, just listen to the account of my prowess. At one time, all Gods and Asuras combined could not withstand my prowess on the field of battle. I cut down their flag-staffs repeatedly. O, my beauty! Be attached to me and decorate your person. Let me once see you well-dressed. Just condescend, out of pity towards me, to things of luxury, to food and drink. There is immense wealth and vast kingdoms under me. Please distribute them as you wish. Be attached to me without any fear, and command this impertinent self. My darling! You see with your own eyes my riches, what will you do with poor Rama clad in rags? He has lost his beauty and is now meandering in the forest. Victory in war is out of question in his case. He sleeps on the ground and is devoted to observances of rites. I am afraid whether he is still alive or not. Even if he be living, not to speak of union, he will not have even the oppurtunity of seeing you. How a crane will ever have a glimpse of the

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moon-beam hidden behind the clouds? Hiranyakashipu got his wife from Indra, but Rama will never get you back from my hands. O my beauty! Thou hast stolen my mind. I have no more attachment for my wives seeing you even clad in dirty silk, devoid of ornaments and lean with fasting. Be queen over the accomplished beauties that are in my palace. As the nymphs attend upon the Goddess of beauty, so these world-renowned beauties will wait upon your pleasure. O my beauty, with charming brows and well-developed hips, do thou enjoy all the wealth of Kuvera, the lord of the Yakshas, and the seven worlds along with me. O my Goddess, in prowess, wealth, and fame Rama is not equal to me. Be then merry and help yourself with food and drink. I shall confer on you the whole world. Do thou gratify my wishes, and your friend will be satisfied with you. O my timid lady! Adorned with golden necklace range with me in the beautiful forest skirting the shore of the sea.

2.5 पाठ्यभागः

षोडशः सर्गः

हनूमत्परीतापः

प्रशस्य तु प्रशस्तव्यां सीतां तां हरिपुंगवः।
गुणाभिरामं रामं च पुनश्चिन्तापरोऽभवत्।। १
स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः।
सीतामाश्रित्य तेजस्वी हनुमान् विललाप ह।। २
मान्या गुरुविनीतस्य लक्ष्मणस्य गुरुप्रिया।
यदि सीतापि दुःखार्ता कालो दुरतिक्रमः।। ३

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रामस्य व्यवसायाज्ञा लक्ष्मणस्य च धीमतः।
नात्यर्थं क्षुभ्यते देवी गङ्गेव जलदागमे।। ४
तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम्।
राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणा।। ५
तां दृष्ट्वा नवहेमाभां लोककान्तामिव श्रियम्।
जगाम मनसा रामं वचनं चेदमब्रवीत्।। ६
अस्या हेतोर्विशालाक्ष्या हतो वाली महाबलः।
रावणप्रतिमो वीर्ये कबन्धश्च निपातितः।। ७
विराधश्च हतः संख्ये राक्षसो भीमविक्रमः।
वने रामेण विक्रम्य महेन्द्रेणेव शम्बरः।। ८
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
निहतानि जनस्थाने शरैरग्निशिखोपमैः।। ९
खरश्च निहतः संख्ये त्रिशिराश्च निपातितः।
दूषणश्च महातेजा रामेण विदितात्मना।। १०
ऐश्वर्यं वानराणां च दुर्लभं वालिपालितम्।
अस्या निमित्ते सुग्रीवः प्राप्तवाँल्लोकसत्कृतम्।। ११
सागरश्च मया क्रान्तः श्रीमान्नदनदीपतिः।
अस्या हेतोर्विशालाक्ष्याः पुरी चेयं निरीक्षिता।। १२
यदि रामः समुद्रान्तां मेदिनीं परिवर्तयेत्।
अस्याः कृते जगच्चापि युक्तमित्येव मे मतिः।। १३
राज्यं वा त्रिषु लोकेषु सीता वा जनकात्मजा।
त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम्।। १४
इयं सा धर्मशीलस्य मैथिलस्य महात्मनः।
सुता जनकराजस्य सीता भर्तृदृढव्रता।। १५
उत्थिता मेदिनीं भित्त्वा क्षेत्रे हलमुखक्षते।
पद्मरेणुनिभैः कीर्णा शुभैः केदारपांसुभिः।। १६

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विक्रान्तस्यार्यशीलस्य संयुगेष्वनिवर्तिनः।
स्नुषा दशरथस्यैषा ज्येष्ठा राज्ञो यशस्विनी।। १७
धर्मज्ञस्य कृतज्ञस्य रामस्य विदितात्मनः।
इयं सा दयिता भार्या राक्षसीवशमागता।। १८
सर्वान् भोगान् परित्यज्य भर्तृस्नेहबलात्कृता।
अचिन्तयित्वा दुःखानि प्रविष्टा निर्जनं वनम्।। १९
संतुष्टा फलमूलेन भर्तृशुश्रूषणे रता।
या परां भजते प्रीतिं वनेऽपि भवने यथा।। २०
सेयं कनकवर्णाङ्गी नित्यं सुस्मितभाषिणी।
सहते यातनामेतामनर्थानामभागिनी।। २१
इमां तु शीलसंपन्नां द्रष्टुमिच्छति राघवः।
रावणेन प्रमथितां प्रपामिव पिपासितः।। २२
अस्या नूनं पुनर्लाभाद्राघवः प्रीतिमेष्यति।
राजा राज्यात् परिभ्रष्टः पुनः प्राप्येव मेदिनीम्।। २३
कामभोगैः परित्यक्ता हीना बन्धुजनेन च।
धारयत्यात्मनो देहं तत्समागमकाङ्क्षिणी।। २४
नैषा पश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान्।
एकस्थहृदया नूनं राममेवानुपश्यति।। २५
भर्ता नाम परं नार्या भूषणं भूषणादपि।
एषा विरहिता तेन भूषणार्हा न शोभते।। २६
दुष्करं कुरुते रामो हीनो यदनया प्रभुः।
धारयत्यात्मनो देहं न दुःखेनावसीदति।। २७
इमामसितकेशान्तां शतपत्रनिभेक्षणाम्।
सुखार्हां दुःखितां दृष्ट्वा ममापि व्यथितं मनः।। २८
क्षितिक्षामा पुष्करसंनिभाक्षी या रक्षिता राघवलक्ष्मणाभ्याम्।।
सा राक्षसीभिर्विकृतेक्षणाभिः संरक्ष्यते संप्रति वृक्षमूले।। २९

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हिमहतनलिनीव नष्टशोभा व्यसनपरम्परयातिपीड्यमाना ।।
सहचररहितेव चक्रवाकी जनकसुता कृपणां दशां प्रपन्ना ।। ३०
अस्या हि पुष्पावनताग्रशाखाः शोकं दृढं वै जनयन्त्यशोकाः ।
हिमव्यपायेन च शीतरश्मिरभ्युत्थितो नैकसहस्त्ररश्मिः ।। ३१
इत्येवमर्थं कपिरन्ववेक्ष्य सीतेयमित्येव निविष्टबुद्धिः ।
संश्रित्य तस्मिन्निषसाद वृक्षे बली हरीणामृषभस्तरस्वी ।। ३२

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्त्रिकायां संहितायाम् सुन्दरकाण्डे हनूमत्परीतापो नाम षोडशः सर्गः

2.5.1 TRANSLATION

CHAPTER XVI
SITA'S REPLY

Hearing these words of haughty Ravana, Sita trembled in fear and began to shed incessant tears. Rama was uppermost in her thoughts; by placing a blade of grass between her and Ravana she piteously began, "Don't hanker after me. Be attached to your own wives. I am as inaccesible to you, as salvation to a sinner. Touch of a third person is highly reprehensible for a devoted wife. I am born of a high family and have been married to a respectable man. How can I agree to this (proposal)?"

Janaki then turning her back against Ravana, resumed.

"You see, I am another person's wife and am chaste. Don't take me for a common woman. Have regard for virtue and be upright. O Rakshasa! Another's wife should be protected like one's own wife; and being mindful of your life

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be attached to your own wives. The man who is not content with his own wife, is a slave of his senses and meets with insult from another's wife, and his friends and relations too condemn his conduct. When your intelligence is so perverse, it seems there is no good man in Lanka. Or if there were any, you never cared to mix with them; or whatever good advice they might have given you, you have neglected them thinking them to be useless for the destruction of the Rakshasa clan. Royal splendour soon vanishes at the hands of a vicious and foolish king. For your own fault the rich city of Lanka will soon be reduced to ruins. Even one feels glad when a wicked person meets with his end, so many will exclaim in your distress, 'Happily dissolution has overtaken the wicked.'

"Ravana! As light is to the sun, so I belong to Rama. So do not attempt to tempt me by display of pomp and riches. Having once made the arm of that lord of men as my pillow, how can I rest my head on another's arm? Like unto that knowledge of Brahma of a devout Brahmin. I belong to that royal saint, cognisant of the higher truths of the world. It behaves you to make me to Rama. If you are anxious for the splendour of Lanka, if you wish to live with your family and dependents, then make friendship with Rama, ever kind to them who seek his protection. If you return me to him, then and then alone it will be good for you or great disaster is sure to follow. Thou might not be destroyed by the thunderbolt. Death might have spared you for good, but there is no escape from the hands of that prince of men. You will soon hear the deep rumbling sound of the twanging of the dreadful bow of Rama, like that of

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the thunderbolt. Soon, Rama's arrows engraved with his name will with great speed, fall upon Lanka. Those shafts adorned with Kanka feathers will cover this place and destroy the Rakshasas. As Vamana rescued the glory of the Gods from the grip of the Asuras, so Rama will soon rescue me from your hands. You see Janasthana has been made desolate. Rakshasas have been destroyed. What you have committed is already too bad. That hero went for hunting and with that prince of men went his brother to capture deer in the forest, and thou hast stolen me away from the empty hermitage. You have committed a nefarious act. And like unto a dog incapable of facing a tiger, you would have surely run away at their sight. You will share the same fate as Vritra Asura did, who fought with one hand against Indra with two hands, and was defeated. Your wealth and resources will be of no avail when thou hast contracted enmity with Rama. As it is easy for the sun to dry up a bubble of water, so it is easy for my husband to take away your life. Whether you repair to the Kailasha, or enter the nether region, there is no escape from Rama's hand like a tree singed by the thunder-bolt."

2.6 Self Check Questions

1. हनूमद्विषादं वर्णयत।
2. अदृष्ट्वा जानकीं हनूमान् कथं चिन्तितवान्?
3. अशोकवनं वर्णयत।
4. अशोकवने स्थित सीतां सीतेति मारुतिः कथं तर्कयामास?

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Unit-3
राक्षसीपरिवारः

3.1 राक्षसीपरीवारः

3.2 रावणागमनम्

3.3 कृच्छ्रगतसीतोपमाः

3.4 प्ररणयप्रार्थना

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राक्षसीपरिवारः

3.1 पाठ्यभागः

सप्तदशः सर्गः

राक्षसीपरिवारः

ततः कुमुदषण्डाभो निर्मलो निर्मलं स्वयम्।
प्रजगाम नमश्चन्द्रो हंसो नीलमिवोदकम्।। १
साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभः।
चन्द्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम्।। २
स ददर्श ततः सीतां पूर्णचन्द्रनिभाननाम्।
शोकभारैरिव न्यस्तां भारैर्नावमिवाम्भसि।। ३
दिदृक्षमाणो वैदेहीं हनुमान् पवनात्मजः।
स ददर्शाविदूरस्था राक्षसीर्घोरदर्शनाः।। ४
एकाक्षीमेककर्णां च कर्णप्रावरणां तथा।
अकर्णां शङ्कुकर्णां च मस्तकोच्छ्वासनासिकाम्।। ५
अतिकायोत्तमाङ्गीं च तनुदीर्घशिरोधराम्।
ध्वस्तकेशीं तथाकेशीं केशकम्बलधारिणीम्।। ६
लम्बकर्णललाटां च लम्बोदरपयोधराम्।
लम्बोष्ठीं चुबुकोष्ठीं च लम्बास्यां लम्बजानुकाम्।। ७
ह्रस्वां दीर्घां तथा कुब्जां विकटां वामनां तथा।
करालां भुग्नवक्त्रां च पिङ्गाक्षीं विकृताननाम्।। ८
विकृताः पिङ्गलाः कालीः क्रोधनाः कलहप्रियाः।
कालायसमहाशूलकूटमुद्गरधारिणीः।। ९
वराहमृगशार्दूलमहिषाजशिवामुखीः।
गजोष्ट्रहयपादीश्च निखातशिरसोऽपराः।। १०

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एकहस्तैकपादाश्च खरकर्ण्यश्वकर्णिकाः।
गोकर्णीर्हस्तिकर्णीश्च हरिकर्णीस्तथापराः।। ११
अनासा अतिनासाश्च तिर्यङ्नासा विनासिकाः।
गजसंनिभनासाश्च ललाटोच्छ्वासनासिकाः।। १२
हस्तिपादा महापादा गोपादाः पादचूलिकाः।
अतिमात्रशिरोग्रीवा अतिमात्रकुचोदरीः।। १३
अतिमात्रास्यनेत्राश्च दीर्घजिह्वानखास्तथा।
अजामुखीर्हस्तिमुखीर्गोमुखीः सूकरीमुखीः।। १४
हयोष्ट्रखरवक्त्राश्च राक्षसीर्घोरदर्शनाः।
शूलमुद्गरहस्ताश्च क्रोधनाः कलहप्रियाः।। १५
कराला धूम्रकेशीश्च राक्षसीर्विकृताननाः।
पिबन्तीः सततं पानं सदा मांससुराप्रियाः।। १६
मांसशोणितदिग्धाङ्गीर्मांसशोणितभोजनाः।
ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः।। १७
स्कन्धवन्तमुपासीनाः परिवार्य वनस्पतिम्।
तस्याधस्ताच्च तां देवीं राजपुत्रीमनिन्दिताम्।। १८
लक्षयामास लक्ष्मीवान् हनुमाञ्जनकात्मजाम्।
निष्प्रभां शोकसंतप्तां मलसंकुलमूर्धजाम्।। १९
क्षीणपुण्यां च्युतां भूमौ तारां निपतितामिव।
चारित्रव्यपदेशाढ्यां भर्तृदर्शनदुर्गताम्।। २०
भूषणैरुत्तमैर्हीनां भर्तृवात्सल्यभूषणाम्।
राक्षसाधिपसंरुद्धां बन्धुभिश्च विनाकृताम्।। २१
वियूथां सिंहसंरुद्धां बद्धां गजवधूमिव।
चन्द्ररेखां पयोदान्ते शारदाभ्रैरिवावृताम्।। २२
क्लिष्टरूपामसंस्पर्शादयुक्तामिव वल्लकीम्।
सीतां भर्तृवशे युक्तामयुक्तां राक्षसीवशे।। २३

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अशोकवनिकामध्ये शोकसागरमाप्लुताम्।
ताभिः परिवृतां तत्र सग्रहामिव रोहिणीम्।। २४
ददर्श हनुमान् देवीं लतामकुसुमामिव।
सा मलेन च दिग्धाङ्गी वपुषा चाप्यलंकृता।। २५
मृणाली पङ्कदिग्धेव विभाति न विभाति च।
मलिनेन च वस्त्रेण परिक्लिष्टेन भामिनीम्।। २६
संवृतां मृगशाबाक्षीं ददर्श हनुमान् कपिः।
तां देवीं दीनवदनामदीनां भर्तृतेजसा।। २७
रक्षितां स्वेन शीलेन सीतामसितलोचनाम्।
तां दृष्ट्वा हनुमान् सीतां मृगशाबनिभेक्षणाम्।। २८
मृगकन्यामिव त्रस्तां वीक्षमाणां समन्ततः।
दहन्तीमिव निःश्वासैर्वृक्षान् पल्लवधारिणः।। २९
सङ्घातमिव शोकानां दुःखस्योर्मिमिवोत्थिताम्।
तां क्षामां सुविभक्ताङ्गीं विनाभरणशोभिनीम्।। ३०
प्रहर्षमतुलं लेभे मारुतिः प्रेक्ष्य मैथिलीम्।
हर्षजानि च सोऽश्रूणि तां दृष्ट्वा मदिरेक्षणाम्।। ३१
मुमोच हनुमांस्तत्र नमश्चक्रे च राघवम्।
नमस्कृत्वा स रामाय लक्ष्मणाय च वीर्यवान्।। ३२
सीतादर्शनसंहृष्टो हनुमान् संवृतोऽभवत्।।

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे राक्षसीपरिवारो नाम सप्तदशः सर्गः

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3.1.1 TRANSLATION

CHAPTER XVII

RAVANA'S REPLY

Ravana then replied to Janaki's harsh words, "Janaki! A man becomes dear to a woman in proportion he courts her, but you have insulted me as much as I courted you. As a cunning driver controls the wayward horse, so amour for you has checked my wrath. In fact, Love is hostile, for whatever woman it craves it creates pity and affection for her. O my beauty, you have grown unkind to me just for nothing. You are fit to be insulted , nay even to be punished with death, but love as dissuaded me from all that, though you deserve death-sentence immediately for all harsh words you have just now spoken."

Ravana again resumed with anger, "You see, I shall wait for another two months according to the pledge, after which you will have to share my bed. If in the meantime you do not change your mind, my cooks will curve you into pieces for my breakfast."

At this, the wives of the Gods and the Gandharvas were greatly sorry and they consoled her with their silent gestures by their eyes and lips.

Then Janaki collecting herself a little began to speak, being inspired by the spirit of her devotion and by the heroism of her husband, "O, thou mean fellow! Perhaps there is none in this city who wishes you good, or he would have certainly dissuaded you from such a vile deed. Like Sachi to Indra I belong to pious Rama, and none but you

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in the three worlds ever ventured to indulge about me even in thoughts. How will you be saved for the sinful words just uttered by you? Rama is like a proud tusker, and you are like a hare, so you will certainly be rail against Rama in his absence? You are staring at me with lustful eyes, and these fell eyes of yours will surely fall to the ground. I am Rama's wife and daughter-in-law of Dasaratha. Strange that your tongue has not yet been scorched in uttering these words to me. By the fire of my chastity I can even now reduce you into ashes, but for ascetic observances and for Rama's permission, I have not done it yet. You will never succeed in keeping me secretely, or the act of abduction secret; what thou hast done is enough for your death. Thou art Kuvera's brother and a warrior, why didn't thou then first remove Rama by the magic of Maricha and then steal away his wife?"

Then Ravana rolling cruel eyes, looked at Sita. His body was like a mass of dark clouds, his arms were mighty, high was his neck, tongue flaming and eyes grim. His strength and courage were like that of a lion, and gait slow. He was adorned with a red garland and clad in a red cloth. He had gold bracelets in his arms, trembling diadem on his head, and a golden zone round his waist. With that he appeared like the Mandara Hill girdled by snakes at the time of the churning of the ocean. With his jewelled ear-rings he looked like a flaming hill adorned with the red Asokas! He was like the Kalpa tree, or like the spring incarnate. He looked terrible, albeit adorned like a chaitya in the cremation ground. His eyes were red with anger and he was breathing like a snake. There were angry frowns

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on his brow and he said casting his eyes on Janaki, "Thou art wicked, thou hast no sense of good or evil. I shall immediately destroy you, as the sun does with darkness."

Saying this, Ravana cast his glance towards the hideous Rakshasis. There stood many of them. Ravana addressing them said, "O Rakshasis, just devise means either jointly or separately so that Jankai may soon be addicted to me. Do it by good or bad conduct, by conciliation or repression, by threat or by blandishment."

Ravana repeatedly gave them these directions, and thundered at Janaki with anger and amour.

In the meantime, a Rakshasi named Dhanyamalini approached Ravana and embracing him said, "Do thou sport with me. What will you do with that wretched and pale woman? You see, Gods have not ordained enjoyment to her luck. This woman is foolish. I am burning with desire seeing you courting her. Highest pleasure ensues from receiveing a willing woman."

Thus Dhanyamalini took away Ravana by the amorous force. Ravana too refrained at once with smiles, and being surrounded by women he left the place shaking the earth by his firm treads.

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3.2 पाठ्यभागः

अष्टादशः सर्गः

रावणागमनम्

तथा विप्रेक्षमाणस्य वनं पुष्पितपादपम्।
विचिन्वतश्च वैदेहीं किंचिच्छेषा निशाभवत्।। १

षडङ्गवेदविदुषां क्रतुप्रवरयाजिनाम्।
शुश्राव ब्रह्मघोषांश्च विरात्रे ब्रह्मरक्षसाम्।। २

अथ मङ्गलवादित्रैः शब्दैः श्रोत्रमनोहरैः।
प्राबुध्यत महाबाहुर्दशग्रीवो महाबलः।। ३

विबुध्य तु यथाकालं राक्षसेन्द्रः प्रतापवान्।
स्रस्तमाल्याम्बरधरो वैदेहीमन्वचिन्तयत्।। ४

भृशं नियुक्तस्तस्यां च मदनेन मदोत्कटः।
न स तं राक्षसः कामं शशाकात्मनि गूहितुम्।। ५

स सर्वाभरणैर्युक्तो बिभ्रच्छ्रियमनुत्तमाम्।
तां नगैर्बहुभिर्जुष्टां सर्वपुष्पफलोपगैः।। ६

वृतां पुष्करिणीभिश्च नानापुष्पोपशोभिताम्।
सदामदैश्च विहगैर्विचित्रां परमाद्भुतैः।। ७

ईहामृगैश्च विविधैर्जुष्टां दृष्टिमनोहरैः।
वीथीः संप्रेक्षमाणश्च मणिकाञ्चनतोरणाः।। ८

नानामृगगणाकीर्णां फलैः प्रपतितैर्वृताम्।
अशोकवनिकामेव प्राविशत् संततद्रुमाम्।। ९

अङ्गनाः शतमात्रं तु तं व्रजन्तमनुव्रजन्।
महेन्द्रमिव पौलस्त्यं देवगन्धर्वयोषितः।। १०

दीपिकाः काञ्चनीः काश्चिज्जगृहुस्तत्र योषितः।
वालव्यजनहस्ताश्च तालवृन्तानि चापराः।। ११

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काञ्चनैरपि भृङ्गारैर्जह्रुः सलिलमग्रतः।
मण्डलाग्रा बृसीश्चैव गृह्यान्याः पृष्ठतो ययुः।। १२
काचिद्रत्नमयीं स्थालीं पूर्णां पानस्य भामिनी।
दक्षिणा दक्षिणेनैव तदा जग्रह पाणिना।। १३
राजहंसप्रतीकाशं छत्रं पूर्णशशिप्रभम्।
सौवर्णदण्डमपरा गृहीत्वा पृष्ठतो ययौ।। १४
निद्रामदपरीताक्ष्यो रावणस्योत्तमाः स्त्रियः।
अनुजग्मुः पतिं वीरं घनं विद्युल्लता इव।। १५
व्याविद्धहारकेयूराः समामृदितवर्णकाः।
समागलितकेशान्ताः सस्वेदवदनास्तथा।। १६
घूर्णन्त्यो मदशेषेण निद्रया च शुभाननाः।
स्वेदक्लिष्टाङ्गकुसुमाः सुमाल्याकुलमूर्धजाः।। १७
प्रयान्तं नैर्ऋतपतिं नार्यो मदिरलोचनाः।
बहुमानाच्च कामाच्च प्रिया भार्यास्तमन्वयुः।। १८
स च कामपराधीनः पतिस्तासां महाबलः।
सीतासक्तमना मन्दो मदाञ्चितगतिर्बभौ।। १९
ततः काञ्चीनिनादं च नूपुराणां च निःस्वनम्।
शुश्राव परमस्त्रीणां स कपिर्मारुतात्मजः।। २०
तं चाप्रतिमकर्माणमचिन्त्यबलपौरुषम्।
द्वारदेशमनुप्राप्तं ददर्श हनुमान् कपिः।। २१
दीपिकाभिरनेकाभिः समन्तादवभासितम्।
गन्धतैलावसिक्ताभिर्ध्रियमाणाभिरग्रतः।। २२
कामदर्पमदैर्युक्तं जिह्मताम्रायतेक्षणम्।
समक्षमिव कंदर्पमविद्धशरासनम्।। २३
मथितामृतफेनाभमरजो वस्त्रमुत्तमम्।
सलीलमनुकर्षन्तं विमुक्तं सक्तमङ्गदे।। २४

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तं पत्रविटपे लीनः पत्रपुष्पघनावृतः।
समीपमुपसंक्रान्तं निध्यातुमुपचक्रमे।। २५
अवेक्षमाणस्तु ततो ददर्श कपिकुञ्जरः।
रूपयौवनसंपन्ना रावणस्य वरस्त्रियः।। २६
ताभिः परिवृतो राजा सरूपाभिर्महायशाः।
तन्मृगाद्विजसंघुष्टं प्रविष्टः प्रमदावनम्।। २७
क्षीबो विचित्राभरणः शङ्कुकर्णो महाबलः।
तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः।। २८
वृतः परमनारीभिस्ताराभिरिव चन्द्रमाः।
तं ददर्श महातेजास्तेजोवन्तं महाकपिः।। २९
रावणोऽयं महाबाहुरिति संचिन्त्य वानरः।
सोऽयमेव पुरा शेते पुरमध्ये गृहोत्तमे।। ३०
अवप्लुतो महातेजा हनुमान् मारुतात्मजः।
स तथाप्युग्रतेजाः सन्निर्धूतस्तस्य तेजसा।। ३१
पत्रगुल्मान्तरे सक्तो हनुमान् संवृतोऽभवत्।
स तामसितकेशान्तां सुश्रोणीं संहतस्तनीम्।। ३२
दिदृक्षुरसितापाङ्गामुपावर्तत रावणः।।

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्त्रिकायां संहितायाम् सुन्दरकाण्डे रावणागमनं नाम अष्टादशः सर्गः

3.2.1 TRANSLATION

CHAPTER XVIII

PERSUASIONS

After Ravana entered the palace, the Rakshasis came near Sita and began to speak harsh words in anger. "Janaki, through your stupidity you do not realise the glory

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of being the wife of the great Ravana born of the Pulastha line." Then a Rakshasi named Ekajata angrily said, "You see, Pulastha was the fourth of the six Prajapatis, the mind-born son of that saint Pulastha, and mighty Ravana is born of that Viswasrava. Be now the wife of Ravana. Why do you disbelieve my words?"

Then a Rakshasi called Harijata rolling her cat-like brown eyes angrily, said, "Ask for the love of Ravana who has conquered Indra by his might. Why hast thou no love for that mightyhero, skilled in battle? Emperror Ravana will attend on you, renouncing his dearest queen, Mandodari. He will come to ycu, by discarding his jewelled chamber full beauties."

Then another Rakshasi named Vikata said, "Look, he was by your side, who has repeatedly conquered the Nagas, Gandharvas and the Danavas, Ah fool! Why don't you wish to be Ravana's wife?"

Then Durmukhi said, "Why do you not wish to be the wife of Ravana, the king of kings, in whose fear the sun withholds his heat, the wind does not venture to blow, and the trees shower flowers, and at whose desire even the clouds rain. Janaki! It is for your good that I am saying this. Listen to my words, or you shall die."

Then those terrible Rakshasis began to pester Sita again with unpleasant words, "O Sita, why dost thou not like to live in he beautiful palace of Ravana abounding in costly beds? You are a human being and consider it as something great to be the wife of a man. Do thou turn from Rama or your desire will never be fulfilled. Rama has lost

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his kingdom, he is wretched and disappointed, so turn thy mind from Rama. Ravana is enjoying all the riches of the world, do thou spend thy time happily with him, and enjoy yourself to your heart's desire."

Then, Janaki with tearful eyes replied, "You have persuaded me to give myself up to another person. This sinful proposal will never find any place in my heart. How can a woman be the wife of a Rakshasa? Rather devour me, I shall never be able to accede to your requests. My husband is Rama, whether he be poor, or devoid of kingdom, he is worshipful to me. I am ever attached to Rama, as Subarchala to the sun. Like unto Sachi to Indra, Arundhati to Vasistha, Rohini to the Moon, Lopamudra to Agastya, Sukanya to Chyavana. Sabitri to Satyavana, Sreemati to Kapila, Damayanti to Nala, I am ever devoted to Rama."

Hearing these words of Janaki, all the Rakshasis were beside themselves in rage and covered her with cruel repraoches. All along, Hanuman sat speechless on the Sinsapa tree, and he heard all their words. Janaki was trembling with fear and the Rakshasis surrounding her reproached her severely, and began to lick their lips with their fiery tongues. "Fetch the axe quickly. She is not worthy of royal Ravana." These words they uttered repeatedly.

Janaki then wiping her eyes with the end of her cloth sat at the foot of the Sinsapa tree. Then the Rakshasis surrounded her again. Amongst them there was a grim-looking Rakshasi, who said to Janaki, "You have shown

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sufficient proofs of your love for your husband. It is more than enough. Too much of it will be the cause of your miseries. I have been greatly pleased with you. May you be happy. You have done the duty of a human being. But now listen to my words. The Rakshasa-chief Ravana is liberal, sweet-speeched, kind and mighty, give up your love for a puny man and be devoted to him. Put on excellent apparel and fine jewellery, be the queen over all like Sachi and Swaha. What will you gain by getting poor and weak Rama? But if you do not follow my words, I will devour you immediately."

Then Vikata with hanging breasts, raising her fist in anger said, "Janaki! It is out of compassion and courtesy that we have endured all your harsh words, but it will do you no good if you do not act up to our words. Thou hast been brought here on the other side of the sea, difficult of being approached by others. Thou art, O Maithili, within the abode of Ravana and imprisoned in the Asoka forest and guarded by us all. Even Indra can not rescue you. Do thou, therefore, hear my well-meaning words. Why do you shed tears? Abandon your useless grief. Be happy and cheerful, renouncing your persistent melancholy. Do thou enjoy yourself at your pleasure with Ravana. O my timid damsel, thou knowest how transient is the beauty of a woman. And so long thy youth does not wither, pass your time happily. O fair damsel, roam in this fair garden over the hill, and other picturesque places happily with Ravana. Wish for Ravana, and troop of women will wait upon you. If you do not pay heed to my words, I will pluck out your heart."

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Then Chandadari of hideous look brandished a formidable lance and said that she would devour her by tearing her into pieces. Then Proghasa said, "Why are we sitting idle? Let us strangle this cruel woman to death, and then report the king about her death. He will, thereupon, surely ask us to devour her."

Then Ajamukhi said, "Let us kill the woman and divide meat equally. I don't like to bandy useless words. Just fetch water and garlands." Then Surpanakha said, "What Ajamukhi has said is right. This is also my own view. Fetch wine, the balm of all sorrows - We shall dance before queen Nikumbhila after pertaking of human flesh."

Then nymph-like Sita began to weep hearing these cruel words.

3.3 पाठ्यभागः

एकोनविंशः सर्गः

कृच्छ्रगतसीतोपमाः

तस्मिन्नेव ततः काले राजपुत्री त्वनिन्दिता।
रूपयौवनसंपन्नं भूषणोत्तमभूषितम्।। १
ततो दृष्ट्वैव वैदेही रावणं राक्षसाधिपम्।
प्रावेपत वरारोहा प्रवाते कदली यथा।। २
आच्छाद्योदरमूरुभ्यां बाहुभ्यां च पयोधरौ।
उपविष्टा विशालाक्षी रुदन्ती वरवर्णिनी।। ३
दशग्रीवस्तु वैदेहीं रक्षितां राक्षसीगणैः।
ददर्श सीतां दुःखार्तां नावं सन्नामिवार्णवे।। ४

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असंवृतायामासीनां धरण्यां संशितव्रताम्।
छिन्नां प्रपतितां भूमौ शाखामिव वनस्पतेः।। ५
मलमण्डनदिग्धाङ्गीं मण्डनार्हाममण्डिताम्।
मृणाली पङ्कदिग्धेव विभाति न विभाति च।। ६
समीपं राजसिंहस्य रामस्य विदितात्मनः।
संकल्पहयसंयुक्तैर्यान्तीमव मनोरथैः।। ७
शुष्यन्तीं रुदतीमेकां ध्यानशोकपरायणाम्।
दुःखस्यान्तमपश्यन्तीं रामां राममनुव्रताम्।। ८
वेष्टमानां तथाविष्टां पन्नगेन्द्रवधूमिव।
धूप्यमानां ग्रहेणेव रोहिणीं धूमकेतुना।। ९
वृत्तशीलकुले जातामाचारवति धार्मिके।
पुनः संस्कारमापन्नां जातामिव च दुष्कुले।। १०
अभूतेनापवादेन कीर्तिं निपतितामिव।
आम्नायानामयोगेन विद्यां प्रशिथिलामिव।। ११
सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम्।।
प्रज्ञामिव परिक्षीणामाशां प्रतिहतामिव।। १२
अयतीमिव विध्वस्तामाज्ञां प्रतिहतामिव।
दीप्तामिव दिशं काले पूजामपहृतामिव।। १३
पद्मिनीमिव विध्वस्तां हतशूरां चमूमिव।
प्रभामिव तमोध्वस्तामुपक्षीणामिवापगाम्।। १४
वेदीमिव परामृष्टां शान्तामग्निशिखामिव।
पौर्णमासीमिव निशां राहुग्रस्तेन्दुमण्डलाम्।। १५
उत्कृष्टपर्णकमलां वित्रासितविहङ्गमाम्।
हस्तिहस्तपरामृष्टामाकुलां पद्मिनीमिव।। १६
पतिशोकातुरां शुष्कां नदीं विस्राविताभिव।
परया मृजया हीनां कृष्णपक्षनिशामिव।। १७

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सुकुमारीं सुजाताङ्गीं रत्नगर्भगृहोचिताम्।
तप्यमानामिवोष्णेन मृणालीमचिरोद्धताम्।। १८
गृहीतामालितां स्तम्भे यूथपेन विनाकृताम्।
निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव।। १९
एकया दीर्घया वेण्या शोभमानामयत्नतः।
नीलया नीरदापाये वनराज्या महीमिव।। २०
उपवासेन शोकेन ध्यानेन च भयेन च।
परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम्।। २१
आयाचमानां दुःखार्तां प्राञ्जलिं देवतामिव।
भावेन रघुमुख्यस्य दशग्रीवपराभवम्।। २२
समीक्षमाणां रुदतीमनिन्दितां सुपक्ष्मताम्रायतशुक्ललोचनाम्।
अनुव्रतां राममतीव मैथिलीं प्रलोभयामास वधाय रावणः।। २३

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चुतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे कृच्छ्रगतसीतोपमा नाम एकोनविंशः सर्गः

3.3.1 TRANSLATION

CHAPTER XIX

LAMENTATIONS OF SITA

Then Sita being greatly frightened, choked with tears, said, "You see, I am a woman, how can I be the wife of Rakshasa? Rather you eat me up, there will be no harm then, but I don't be able to accede to your word."

Janaki was surrounded by the Rakshasis on all sides and was trembling with fear as if she was sinking within herself. She was overwhelmed like a strayed fawn pursued by a tiger. Her mind was restless at their oppression.

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Supporting herself with help of a flowery bough of a Sinsapa tree, she began to think of Rama. Her tears bathed her breasts. How could she find consolation? She did not find any end to her miseries. Her face was darkened with grief, and was ever trembling like a plantain-leaf. A long braid of hair hung on her back and due to her trembling it swang like a snake. She was almost senseless with grief, and was breathing heavily. And she began to cry saying, "Alas, Rama! Alack, Lakshmana! Ah, Kausalya! Ah, Sumitra! Now I find the adage to be true that death never visits a man or woman before the appointed time or how could I survive these oppressions of the Rakshasis in absence of Rama. I am most unfortunate and am overwhelmed in ruin like laden cargo sunk by storm in the sea. Now I am under the sway of the Rakshasis and I cannot see Rama, so sorrow is consuming me up like the bank of a river off by the current. Blessed and the virtuous people are having sight of lotus-eyed Rama. In absence of Rama it seems I am being consumed by a virulent poison. I know not what a heinous sin I did commit in my previous birth, that I am undergoing such terrible sufferings now. Woe unto this human existence, woe unto subjection, I shall give up my life."

Janaki seemed to be crazed with grief. She threw the dust like a tired mare. Her eyes were full of tears and she cried incessantly with a down-cast face. "Alas! Rama was bewitched by Maricha's magic and Ravana carried me off by force in that opportune moment. I am now suffering immensely at the hands of the Rakshasis from their taunts and threats. What is the good of this life to suffer so much

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in absence of Rama? What is the use of wealth or ornaments? It seems by heart is made of adamant and it is indestructible, hence it has not been broken yet in absence of Rama. I am not non-Aryan low-born and unchaste. Shame to me that I am still alive even for a moment in the absence of Rama. What to speak of desiring Ravana, I shall not touch him even by my mean foot. This villain seems to be quite unconscious of the dignity of his birth and is quite indifferent about my refusal. He is of cruel nature and he is now courting me through others. You may tear me from limb to limb and burn me in fire. I shall never yield to Ravana. Rams is kind-hearted, gentle and wise, and it is due to my bad luck that he has grown unkind. Why doesn't he, who has slain fourteen thousand Rakshasas in Janasthana come to me? Powerless Ravana has confined me here, Rama can easily destroy him in battle. Why does he not set me free who slew Viradha in the Dandaka forest? This city of Lanka is girt by the sea on all sides; it is inaccessible to others, but Rama's shafts can penetrate everywhere, surely they will never be thwarted here. I am Rama's beloved wife - dear as his life, Ravana has carried me off by force. I know not why Rama is sitting idle without making any search for me? Perhaps he is not aware that I am here. Had he any knowledge of it, I would not brook this insult. Alas, one who could have informed him about this abduction is dead - Ravana has killed him. Jatayu was old yet he bravely fought for me. If he could know that I am imprisoned here he would have certainly destroyed all the Rakshasas of the three worlds, would have reduced Lanka into ruins and would have dried

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up the sea and demolished all the glories of Ravana. As I am crying now, in every home husbandless Rakshasis would have wept like me. Then heroic Rama with Lakshmana would have so chastised the Rakshasas that none would have survived if one came before their eyes. The streets of Lanka will soon be dark with the smoke of the funeral pyres and will be infested with vultures. The city will be turned into a vast cremation-ground and my wishes will be fullfilled. Don't think that my words are unfounded, but disaster will visit you due to your bad luck. Various evil omens are now to be seen in Lanka, and it will soon lose its splendour. After the destruction of Ravana, the city of Lanka will wither away like a widow. Various festivities are now being held in the city, but it will soon grow desolate, and I shall hear the bitter cries of the Rakshasis from every house. If Rama can anyhow come to know that I am here, his arrows will tear it into pieces and envelop it in darkness, and none of the Rakshasa family will survive. The time alloted to cruel Ravana is about to expire, and my end aslo is near. The Rakshasas are vicious and have no conscience and I shall have surely to meet death at their hands. The wicked people feeding on flesh do not care for virtue, but they will court great disaster by their vices. I am now a meal for their breakfast, but alas! I shall not meet Rama at the time of death. And how shall I give up my life without seeing Rama? Perhaps Rama does not know that I am still alive, or he would have searched the whole world for me, or it might be that he has renounced his life in my sorrow. Blessed are they who have seen Rama. Virtue is the goal of intelligent and

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ascetic Rama, so there is no need of a wife, so he is not looking for me. There is an adage that out of sight out of mind, but this applies to the ungrateful wretches and not to Rama. Since I have lost love, it is possible that I have committed some wrong, or my luck is quite adverse. Whatever it might be, there is no more any use of my life. Perhaps those two brothers by renouncing their arms, are now roaming through the forest sustaining on fruits and roots or wicked Ravana has by his wiles put them to death. Death is now desirable to me, but death won't befall me even in such miseries. Blessed are the devotees and saints who are never agitated with sorrows or joys. I have lost love of Rama, and have come under the grip of Ravana It is therefore better for me to die."

3.4 पाठ्यभागः

विंशः सर्गः

प्रणयप्रार्थना

स तां पतिव्रतां दीनां निरानन्दां तपस्विनीम्।
साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः।। १
मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम्।
अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्छसि।। २
कामये त्वां विशालाक्षि बहु मन्यस्व मां प्रिये।
सर्वाङ्गगुणसंपन्ने सर्वलोकमनोहरे।। ३
नेह केचिन्मनुष्या वा राक्षसाः कामरूपिणः।
व्यपसर्पतु ते सीते भयं मत्तः समुत्थितम्।। ४

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स्वधर्मो रक्षसां भीरु सर्वथैव न संशयः।
गमनं वा परस्त्रीणां हरणं संप्रमथ्य वा।। ५
एवं चैतदकामां तु न त्वां स्प्रक्ष्यामि मैथिलि।
कामं कामः शरीरे मे यथाकामं प्रवर्तताम्।। ६
देवि नेह भयं कार्यं मयि विश्वसिहि प्रिये।
प्रणयस्व च तत्त्वेन मैवं भूः शोकलालसा।। ७
एकवेणी धरा शय्या ध्यानं मलिनमम्बरम्।
अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते।। ८
विचित्राणि च माल्यानि चन्दनान्यगरूणि च।
विविधानि च वासांसि दिव्यान्याभरणानि च।। ९
महार्हाणि च पानानि शयनान्यासनानि च।
गीतं नृत्तं च वाद्यं च लभ मां प्राप्य मैथिलि।। १०
स्त्रीरत्नमसि मैवं भूः कुरु गात्रेषु भूषणम्।
मां प्राप्य हि कथं नु स्यास्त्वमनर्हा सुविग्रहे।। ११
इदं ते चारु संजातं यौवनं ह्यतिवर्तते।
यदतीतं पुनर्नैति स्रोतः शीघ्रमपामिव।। १२
त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वसृट्।
न हि रूपोपमा त्वन्या तवास्ति शुभदर्शने।। १३
त्वां समासाद्य वैदेहि रूपयौवनशालिनीम्।
कः पुमानतिवर्तेत साक्षादपि पितामहः।। १४
यद्यत् पश्यामि ते गात्रं शीतांशुसदृशानने।
तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते।। १५
भव मैथिलि भार्या मे मोहमेनं विसर्जय।
बह्वीनामुत्तमस्त्रीणां ममाग्रमहिषी भव।। १६
लोकेभ्यो यानि रत्नानि संप्रमथ्याहृतानि वै।
तानि मे भीरु सर्वाणि राज्यं चैतदहं च ते।। १७

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विजित्य पृथिवीं सर्वां नानानगरमालिनीम्।
जनकाय प्रदास्यामि तव हेतोर्विलासिनि।। १८
नेह पश्यामि लोकेऽन्यं यो मे प्रतिबलो भवेत्।
पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाहवे।। १९
असकृत् संयुगे भग्ना मया विमृदितध्वजाः।
अशक्ताः प्रत्यनीकेषु स्थातुं मम सुरासुराः।। २०
इच्छया क्रियतामद्य प्रतिकर्म तवोत्तमम्।
सप्रभाण्यवसज्यन्तां तवाङ्गे भूषणानि च।। २१
साधु पश्यामि ते रूपं संयुक्तं प्रतिकर्मणा।
प्रतिकर्माभिसंयुक्ता दाक्षिण्येन वरानने।। २२
भुङ्क्ष्व भोगान् यथाकामं पिब भीरु रमस्व च।
यथेष्टं च प्रयच्छ त्वं पृथिवीं वा धनानि च।। २३
रमस्व मयि विस्रब्धा धृष्टमाज्ञापयस्व च।
मत्प्रसादाल्ललन्त्याश्च ललन्तां बान्धवास्तव।। २४
ऋद्धिं ममानुपश्य त्वं श्रियं भद्रे यशश्च मे।
किं करिष्यसि रामेण सुभगे चीरवाससा।। २५
निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः।
व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा।। २६
न हि वैदेहि रामस्त्वां द्रष्टुं वाप्युपलप्स्यते।
पुरोबलाकैरसितैर्मेघैर्ज्योत्स्नामिवावृताम्।। २७
न चापि मम हस्तात्त्वां प्राप्तुमर्हति राघवः।
हिरण्यकशिपुः कीर्तिमिन्द्रहस्तगतामिव।। २८
चारुस्मिते चारुदति चारुनेत्रे विलासिनि।
मनो हरसि मे भीरु सुपर्णः पन्नगं यथा।। २९
क्लिष्टकौशेयवसनां तन्वीमप्यनलंकृताम्।
त्वां दृष्ट्वा स्वेषु दारेषु रतिं नोपलभाम्यहम्।। ३०

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अन्तः पुरनिवासिन्यः स्त्रियः सर्वगुणान्विताः।
यावत्यो मम सर्वासामैश्वर्यं कुरु जानकि।। ३१
मम ह्यसितकेशान्ते त्रैलोक्यप्रवराः स्त्रियः।
तास्त्वां परिचरिष्यन्ति श्रियमप्सरसो यथा।। ३२
यानि वैश्रवणे सुभ्रू रत्नानि च धनानि च।
तानि लोकाश्च सुश्रोणि मां च भुङ्क्ष्व यथासुखम्।। ३३
न रामस्तपसा देवि न बलेन न विक्रमैः।
न धनेन मया तुल्यस्तेजसा यशसापि वा।। ३४
पिब विहर रमस्व भुङ्क्ष्व भोगान् धननिचयं प्रदिशामि मेदिनीं च।
मयि लल ललने यथासुखं त्वं त्वयि च समेत्य ललन्तु बान्धवास्ते।। ३५
कुसुमिततरुजालसंततानि भ्रमरयुतानि समुद्रतीरजानि।
कनकविमलहारभूषिताङ्गि विहर मया सह भीरु काननानि।। ३६
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्त्रिकायां संहितायाम् सुन्दरकाण्डे प्रणयप्रार्थना नाम विंशः सर्गः

3.4.1 TRANSLATION

CHAPTER XX

DREAMS OF RAKSHASI TRIJATA

Then the Rakshsis were greatly enraged at these words of Janaki and some of them left the place in order to inform Ravana of those things, while others approaching Janaki said in a rude tone, "Ah, Non-Aryan! Wait for a month and we shall tear you into pieces in great delight."

In the meantime, an old Rakshasi named Trijata being roused from sleep came there and threatening them said, "You see, Janaki is the daughter of Janaka and daughter-in-law of Dasaratha; instead of tearing her into

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pieces, do ye devour one another. At the end of this night I had a dreadful dream. I think, Rakshasa king Ravana will be destroyed with all his family."

Thereupon, the Rakshasis were greatly frightened hearing of Trijata's fearful dream, and they asked, "Tell us what kind of dream thou didst dream this night?"

Trijata replied, "I dreamed as if Rama wearing a piece of white cloth and putting on white garland, had ascended, with Lakshmana, the Bimana charict, made of ivory that piled through the sky. Thousands of steeds were carrying him away. At that time Janaki, clad in a white robe, was seated on a cliff surrounded by the sea; and as light merges into the sun, so she was united with Rama. I saw again Rama along with Lakshmana was riding on a terrible tusker. They were glowing with their energy like the effulgent sun, and they came near Janaki, clad in white apparel. I saw Rama taking an elephant from that hill and Janaki from his lap ascended upon it. She was about to reach the sun and the moon with her own hands, and Rama and Lakshmana were seated on an elephant high over Lanka. Rama arrived with Lakshmana in a fine chariot drawn by eight white bulls, and went towards the north with Sita riding upon the exceedingly bright Puspakaratha. I saw Ravana with his head shaved and besmeared with oil, and he was drinking wine in mad excitement. He had a red cloth on his person, and a garland of Karavi on his neck. Being ejected from the Puspakaratha he was roaming on the forest. I saw him again, he was then robed in black, he had a red garland on his neck, red sandal-paste on his person and a woman

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was dragging him by force. He was seated upon a chariot drawn by asses and his mind was unhinged. At times he was laughing, at times he was dancing, and at times he was drinking oil. Riding upon the ass he was proceeding towards the south. At one place, I saw him tumbled headlong from the ass on the ground and then again he got upon it with care. He had no cloth on his lions, and his tongue was full of foul words, and he soon fell into a dark, filthy and highly stinking pit and hence proceeding towards the south entered into a white lake. I futher saw a dark woman clad in red and stained with mud appearing before him and she was dragging him towards the north by a piece of rope tied round his neck. Saw I further Kumbhakarana, Indrajit and other heroes had their heads shaved and were quaffing oil. I saw Ravana proceeding towards the south on the back of boar, Indrajit on the back of a porpoise and Kumbhukarna on a camle's back. But I saw Vibhishana alone with a white umbrella and four ministers with him. A well-decorated assembly-hall stood open before him and music swelled from there. I saw again the gate of Lanka broken, and the city sunk under the sea. The Rakshasis were laughing, making great noise and drinking oil. Everything of Lanka was reduced into ashes and Kumbhukarna into pools of cow-dung. Hear me, Rakshasis, fly from this place. Heroic Rama will surely get back his Janaki. If you oppress over Sita, Rama will never forgive that. He will surely destroy you all. Janaki is dear to him as his life, and she has followed him in exile, and Rama will never excuse your threats to her. So give up your rude expressions, rather console her with sweet words.

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Let us pray to her for our good. This is what seems to be right to me. Janaki is overwhelmed with grief; I dreamt what forbodes good unto her. Let her be happy at the union with her lover being free from all afflictions. Great danger awaits the Rakshasas from Rama due to their ill-luck, and though you have behaved rudely with her, let us pray for her forgiveness. She will be pleased with our homage and bows, and will deliver us from great fear. You see I do not find any inauspicious sign on her persons, being devoid of all ornaments she only looks sad. To tell the truth, her desire will be soon fulfilled. Ravana will meet with his death, and Rama will achieve the glory of victory. We shall soon hear of good news about Janaki; these dreams are there. Look how her lotus-eyes grew suddenly expanded, how her left hand is throbbing all on a sudden with all its hair standing on their ends. The sudden throbbing of her left thigh roundish like the trunk of an elephant forebodes the advent of Rama. These birds on the boughs of the trees with their notes, as if, are repeatedly announching the advent of Rama."

Then bashful Janaki being delighted hearing of Trijata's dreams delighfully said, "Trijata! If what you say turns to be true, surely I will save you all."

3.5 Self Check Questions

1. अशोकवनेस्थित राक्षसीपरीवारं वर्णयत।
2. सीता रावणयोः संवादं निरूपयत।

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Unit-4
रावणतृणीकरणम्

4.1 रावणतृणीकरणम्
4.2 मासद्वयावधिकरणम्

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Unit-4
रावणतृणीकरणम्

4.1 पाठ्यभागः

एकविंशः सर्गः

रावणतृणीकरणम्

तस्य तद्वचनं श्रुत्वा सीता रौद्रस्य रक्षसः।
आर्ता दीनस्वरा दीनं प्रत्युवाच शनैर्वचः।। १
दुःखार्ता रुदती सीता वेपमाना तपस्विनी।
चिन्तयन्ती वरारोहा पतिमेव पतिव्रता।। २
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता।।
निवर्तय मनो मत्तः स्वजने क्रियतां मनः।। ३
न मां प्रार्थयितुं युक्तं सुसिद्धिमिव पापकृत्।
अकार्यं न मया कार्यमेकपत्न्या विगर्हितम्।। ४
कुलं संप्राप्तया पुण्यं कुले महति जातया।
एवमुक्त्वा तु वैदेही रावणं तं यशस्विनी।। ५
राक्षसं पृष्ठतः कृत्वा भूयो वचनमब्रवीत्।
नाहमौपयिकी भार्या परभार्या सती तव।। ६
साधु धर्ममवेक्षस्व साधु साधुव्रतं चर।
यथा तव तथान्येषां दारा रक्ष्या निशाचर।। ७
आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम्।
अतुष्टं स्वेषु दारेषु चपलं चलितेन्द्रियम्।। ८
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम्।
इह सन्तो न वा सन्ति सतो वा नानुवर्तसे।। ९
तथा हि विपरीता ते बुद्धिराचारवर्जिता।
वचो मिथ्याप्रणीतात्मा पथ्यमुक्तं विचक्षणैः।। १०

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राक्षसानामभावाय त्वं वा न प्रतिपद्यसे।
अकृतात्मानमासाद्य राजानमनये रतम्।। ११
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च।
तथेयं त्वां समासाद्य लङ्का रत्नौघसंकुला।। १२
अपराधात्तवैकस्य न चिराद्विनशिष्यति।
स्वकृतैर्हन्यमानस्य रावणादीर्घदर्शिनः।। १३
अभिनन्दन्ति भूतानि विनाशे पापकर्मणः।
एवं त्वां पापकर्माणं वक्ष्यन्ति निकृता जनाः।। १४
दिष्ट्यैतद्व्यसनं प्राप्तो रौद्र इत्येव हर्षिताः।
शक्या लोभयितुं नाहमैश्वर्येण धनेन वा।। १५
अनन्या राघवेणाहं भास्करेण प्रभा यथा।
उपधाय भुजं तस्य लोकनाथस्य सत्कृतम्।। १६
कथं नामोपधास्यामि भुजमन्यस्य कस्यचित्।
अहमौपयिकी भार्या तस्यैव वसुधापतेः।। १७
व्रतस्नातस्य विप्रस्य विद्येव विदितात्मनः।
साधु रावण रामेण मां समानय दुःखिताम्।। १८
वने वासितया सार्धं करेण्वेव गजाधिपम्।
मित्रमौपयिकं कर्तुं रामः स्थानं परीप्सता।। १९
वधं चानिच्छता घोरं त्वयासौ पुरुषर्षभः।
विदितः स हि धर्मज्ञः शरणागतवत्सलः।। २०
तेन मैत्री भवतु ते यदि जीवितुमिच्छसि।
प्रसादयस्व त्वं चैनं शरणागतवत्सलम्।। २१
मां चास्मै प्रयतो भूत्वा निर्यातयितुमर्हसि।
एवं हि ते भवेत् स्वस्ति संप्रदाय रघूत्तमे।। २२
अन्यथा त्वं हि कुर्वाणो वधं प्राप्स्यसि रावण।
वर्जयेद्वज्रमुत्सृष्टं वर्जयेदन्तकश्चिरम्।। २३

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त्वद्विधं तु न संक्रुद्धो लोकनाथः स राघवः।
रामस्य धनुषः शब्दं श्रोष्यसि त्वं महास्वनम्।। २४
शतक्रतुविसृष्टस्य निर्घोषमशनेरिव।
इह शीघ्रं सुपर्वाणो ज्वलितास्या इवोरगाः।। २५
इषवो निपतिष्यन्ति रामलक्ष्मणलक्षणाः।
रक्षांसि परिनिघ्नन्तः पुर्यामस्यां समन्ततः।। २६
असंपातं करिष्यन्ति पतन्तः कङ्कवाससः।
राक्षसेन्द्रमहासर्पान् स रामगरुडो महान्।। २७
उद्धरिष्यति वेगेन वैनतेय इवोरगान्।
अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिंदमः।। २८
असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः।
जनस्थाने हतस्थाने निहते रक्षसां बले।। २९
अशक्तेन त्वया रक्षः कृतमेतदसाधु वै।
आश्रमं तु तयोः शून्यं प्रविश्य नरसिंहयोः।। ३०
गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम।
न हि गन्धमुपाघ्राय रामलक्ष्मणयोस्त्वया।। ३१
शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव।
तस्य ते विग्रहे ताभ्यां युगग्रहणमस्थिरम्।। ३२
वृत्रस्येवेन्द्रबाहुभ्यां बाहोरेकस्य निग्रहः।
क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह।। ३३
तोयमल्पमिवादित्यः प्राणानादास्यते शरैः।।
गिरिं कुबेरस्य गतोऽथ वालयं सभां गतो वा वरुणस्य राज्ञः।
असंशयं दाशरथेर्न मोक्ष्यसे महाद्रुमः कालहतोऽशनेरिव।। ३४

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे रावणतृणीकरणं नाम एकविंशः सर्गः

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4.1.1 TRANSLATION

CHAPTER XXI

SITA'S SORROWS

Then Sita hearing of the evil news about Ravana was greatly frightened just like a doe in fear on a lion and she began to cry like a girl left in wilderness. She lamented thus : "What the sages say is true, surely death never happens to one before the appointed time, otherwise this sinful sould could not have survived these sorrows. Alas, my heart now rends with grief as a rock is riven by the thunder. Unwelcome Ravana will kill me after a month; then why shall I be guilty of sin if I give up my life? I can't give myself up to him, as a Brahmin cannot initiate a non-Brahmin. Now if Rama does not come up here, this villian will cut me into pieces with sharp arrows, as a physician cuts with his instrument the foetus in the mother's womb. I am miserable and without my husband and I shall have to bear the torments of death. Only two months remain. As a thief condemned to death by royal command, bound in fetters, awaits his death and as his agonies grow intense at the end of night before the morning of execution, so I do suffer. After the expiration of the appointed time, my fate will be similar. Alas, Ram! Alack, Lakshmana! Alas, Kausalya! Alas, mother! I am overwhelmed like a craft in the stormy sea. Alas! It is for me that Rama and Lakshmana lost their lives at the hands of the magic deer. It was I who was bewitched by the magic spell of the wicked Rakshasa and sent Rama and Lakshmana deep into the woods. O, Rama! You are benign

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and truthful, don't you know that I am here condemened to death by the Rakshasa? Alas! My chastity, devotion, forgiveness and asceticism in lying on the ground have come to naught. Like good services to an ungrateful wretch, here virtues are of no avail. I have become emaciated, weak and dark in grief, so there is not the least hope of re-union with my husband. Oh, Rama! Perhaps after carrying out the behest of your father duly, you have, by this time, returned home, and there being happy and safe, you are now passing your time in the company of good many large-eyed damsels. But I am extremely devoted to you and I am ready to give up my life. In vain I have performed all religious rites, now I shall give up my life. Woe unto me, I am most unfortunate. I shall commit suicide either by poison or by sword but there is none in this city of the Rakshasas to help me in that."

Janaki thus lamented thinking of Rama. Her face was dry, and she was trembling in all her limbs. She drew near Sinshapa tree. Intense fire of grief was smouldering in her breast. She was long buried in thoughts and then taking the braid of hair that hung on her back she said, "I shall soon give up my life by twisting the hair round my neck." Then hoiding a branch of the Sinshapa tree, she began to cry thinking of Rama, Lakshmana and other members of her family.

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4.2 पाठ्यभागः

द्वाविंशः सर्गः

मासद्वयावधिकरणम्

सीताया वचनं श्रुत्वा परुषं राक्षसाधिपः।
प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनाम्॥ १

यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा।
यथा यथा प्रियं वक्ता परिभूतस्तथा तथा॥ २

संनियच्छति मे क्रोधं त्वयि कामः समुत्थितः।
द्रवतोऽमार्गमासाद्य हयानिव सुसारथिः॥ ३

वामः कामो मनुष्याणां यस्मिन् किल निबध्यते।
जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते॥ ४

एतस्मात् कारणान्न त्वां घातयामि वरानने।
वधार्हामवमानार्हां मिथ्याप्रव्रजिते रताम्॥ ५

परुषाणीह वाक्यानि यानि यानि ब्रवीषि माम्।
तेषु तेषु वधो युक्तस्तव मैथिलि दारुणः॥ ६

एवमुक्त्वा तु वैदेहीं रावणो राक्षसाधिपः।
क्रोधसंरम्भसंयुक्तः सीतामुत्तरमब्रवीत्॥ ७

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः।
ततः शयनमारोह मम त्वं वरवर्णिनि॥ ८

द्वाभ्यामूर्ध्वं तु मासाभ्यां भर्तारं मामनिच्छतीम्।
मम त्वां प्रातराशार्थमालभन्ते महानसे॥ ९

तां तर्ज्यमानां संप्रेक्ष्य राक्षसेन्द्रेण जानकीम्।
देवगन्धर्वकन्यास्ता विषेदुर्विपुलेक्षणाः॥ १०

ओष्ठप्रकारैरपरा वक्त्रैर्नेत्रैस्तथापराः।
सीतामाश्वासयामासुस्तर्जितां तेन रक्षसा॥ ११

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ताभिराश्वासिता सीता रावणं राक्षसाधिपम्।
उवाचात्महितं वाक्यं वृत्तशौण्डीर्यगर्वितम्।। १२
नूनं न ते जनः कश्चिदस्ति निःश्रेयसे स्थितः।
निवारयति यो न त्वां कर्मणोऽस्माद्विगर्हितात्।। १३
मां हि धर्मात्मनः पत्नीं शचीमिव शचीपतेः।
त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः।। १४
राक्षसाधम रामस्य भार्याममिततेजसः।
उक्तवानसि यत् पापं क्व गतस्तस्य मोक्ष्यसे।। १५
यथा दृप्तश्च मातङ्गः शशश्च सहितो वने।
तथा द्विरदवद्रामस्त्वं नीच शशवत् स्मृतः।। १६
स त्वमिक्ष्वाकुनाथं वै क्षिपन्निह न लज्जसे।
चक्षुषोर्विषयं तस्य न तावदुपगच्छसि।। १७
इमे ते नयने क्रूरे विरूपे कृष्णपिङ्गले।
क्षितौ न पतिते कस्मान्मामनार्थ निरीक्षतः।। १८
तस्य धर्मात्मनः पत्नीं स्नुषां दशरथस्य च।
कथं व्याहरतो मां ते न जिह्वा व्यवशीर्यते।। १९
असंदेशात्तु रामस्य तपसश्चानुपालनात्।
न त्वां कुर्मि दशग्रीव भस्म भस्मार्हतेजसा।। २०
नापहर्तुमहं शक्या तस्य रामस्य धीमतः।
विधिस्तव वधार्थाय विहितो नात्र संशयः।। २१
शूरेण धनदभ्रात्रा बलैः समुदितेन च।
अपोह्य रामं कस्माद्धि दारचौर्यं त्वया कृतम्।। २२
सीताया वचनं श्रुत्वा रावणो राक्षसाधिपः।
विवृत्य नयने क्रूरे जानकीमन्ववैक्षत।। २३
नीलजीमूतसंकाशो महाभुजशिरोधरः।
सिंहसत्त्वगतिः श्रीमान् दीप्तजिह्वाग्रलोचनः।। २४

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चलाग्रमुकुटप्रांशुश्चित्रमाल्यानुलेपनः ।
रक्तमाल्याम्बरधरस्तप्ताङ्गदविभूषणः ।। २५
श्रोणीसूत्रेण महता मेचकेन सुसंवृतः ।
अमृतोत्पादनद्धेन भुजगेनेव मन्दरः ।। २६
द्वाभ्यां स परिपूर्णाभ्यां भुजाभ्यां राक्षसेश्वरः ।
शुशुभेऽचलसंकाशः श्रृङ्गाभ्यामिव मन्दरः ।। २७
तरुणादित्यवर्णाभ्यां कुण्डलाभ्यां विभूषितः ।
रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः ।। २८
स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान् ।
श्मशानचैत्यप्रतिमो भूषितोऽपि भयङ्करः ।। २९
अवेक्षमाणो वैदेहीं कोपसंरक्तलोचनः ।
उवाच रावणः सीतां भुजङ्ग इव निःश्वसन् ।। ३०
अनयेनाभिसंपन्नमर्थहीनमनुव्रते ।
नाशयाम्यहमद्य त्वां सूर्यः सन्ध्यामिवौजसा ।। ३१
इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः ।
संदिदेश ततः सर्वा राक्षसीर्घोरदर्शनाः ।। ३२
एकाक्षीमेककर्मां च कर्णप्रावरणां तथा ।
गोकर्णीं हस्तिकर्णीं च लम्बकर्णीमकर्णिकाम् ।। ३३
हस्तिपाद्यश्वपाद्यौ च गोपदीं पादचूलिकाम् ।
एकाक्षीमेकपादीं च पृथुपादीमपादिकाम् ।। ३४
अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम् ।
अतिमात्रास्यनेत्रां च दीर्घजिह्वामजिह्विकाम् ।। ३५
अनासिकां सिंहमुखीं गोमुखीं सूकरीमुखीम् ।
यथा मद्वशगा सीता क्षिप्रं भवति जानकी ।। ३६
तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य च ।
प्रतिलोमानुलोमैश्च सामदानादिभेदनैः ।। ३७

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आवर्जयत वैदेहीं दण्डस्योद्यमनेन च।
इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः॥ ३८
काममन्युपरीतात्मा जानकीं पर्यतर्जयत्।
उपगम्य ततः क्षिप्रं राक्षसी धान्यमालिनी॥ ३९
परिष्वज्य दशग्रीवमिदं वचनमब्रवीत्।
मया क्रीड महाराज सीतया किं तवानया॥ ४०
विवर्णया कृपणया मानुष्या राक्षसेश्वर।
नूनमस्या महाराज न दिव्यान् भोगसत्तमान्॥ ४१
विदधात्यमरश्रेष्ठस्तव बाहुबलार्जितान्।
अकामां कामयानस्य शरीरमुपतप्यते॥ ४२
इच्छन्तीं कामयानस्य प्रीतिर्भवति शोभना।
एवमुक्तस्तु राक्षस्या समुत्क्षिप्तस्ततो बली॥ ४३
प्रहसन् मेघसंकाशो राक्षसः स न्यवर्तत।
प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम्॥ ४४
ज्वलद्भास्करवर्णाभं प्रविवेश निवेशनम्।
देवगन्धर्वकन्याश्च नागकन्याश्च सर्वतः॥ ४५
परिवार्य दशग्रीवं विविशुस्तद्गृहोत्तमम्॥
स मैथिलीं धर्मपरामवस्थितां प्रवेपमानां परिभर्त्स्य रावणः।
विहाय सीतां मदनेन मोहितः स्वमेव वेश्म प्रविवेश भास्वरम्॥ ४६

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायाम् सुन्दरकाण्डे मासद्वयावधिकरणं नाम द्वाविंशः सर्गः

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4.2.1 TRANSLATION

CHAPTER XXII

HANUMAN THINKS

Janaki was extremely sad and wretched and she stood holding a branch of the Sinsapa tree. In the meantime various auspicious signs appeared on her person. The large left eye of the dame, having graceful lashes, having dark pupil, white ends, red margin, began to quiver like a lotus shaken by a fish. Her lovely, plump and round left arm, scented with Sandal and Agura, and which so long served Rama as a pillow began to throb quite all on a sudden, and her fleshy left thigh, roundish like an elephant's trunk, by repeated throbbings indicated as if Rama had appeared before her, and her amber-coloured cloth stained with dusts also slipped a little.

Then the damsel having beautiful teeth like pomegranate seeds, became enlivened with joy at these omens, as a seed withered by the sun and the wind is revived by rain. Her face became bright like the moon released from the eclipse. She was free from grief and her exhaustion was gone. Then her beauteous countenance was augmented in brightness, as the beauty of the night is enhanced by the moon.

Hanuman being concealed in the Sinshapa tree, heard everything - Janaki's lamentations, Trijata's dream, and the threats of the Rakshasis.

Then that great hero, beholding Janaki like a heavenly damsel in the garden of Nandana, thus began to

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think, "For whom thousands of Vanaras are searching in different regions, I see her before me. For whom as a spy of Sugriva I was estimating the strength of the enemy in secret, I behold her today before me. I have witnessed the pomp and power of Ravana after crossing the ocean. I shall now, console that devoted wife of Rama. This moon-like beauty did never suffer any sorrow in life, but she is now groaning under it. I shall soothe her now. If I go away without consoling her, I shall be guilty of a grave dereliction of duty and this princess too will renounce her life without finding any means of her release. As it is necessary to console Rama who is anxious for her sight, so it is expedient to encourage her with hopes, But I see the Rakshasis all round her. It is not judicious to talk to her in their presence. Now, what shall I do? I am in a fix. If I go away without consoling her at the end of the night, surely she will die. If I go away without talking to her, how shall I stand before him when he will ask, 'What did Sita say about me?' Surely, for this fault he will reduce me to ashes with angry eyes. If I ask Sugriva to make preparations for war without telling him everything, then his arrival here with his troops will be vain. However, I shall be careful and when the Rakshasis will be unmindful, I shall console her with gentle words. I am petty Vanara, still I speak Sanskrit like a common man. But if I speak in Sanskrit like a Brahmin, then Sita may be greatly frightened thinking me to be Ravana. It is, therefore proper to speak in the ordinary dialect of a common man otherwise it won't be possible to console her in any way. Janaki is already overwhelmed with fear of the Rakshasas,

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so she will be surely alarmed at my sight and speech. Then she will burst into cries considering me to be Ravana who can assume any form at his will. At her cries the grim Rakshasis will gather and search the place, and they will try to bind me and put me to death. Then I shall jump from tree to tree assuming my own form. At that sight the Rakshasis will be greatly frightened and will call the warders. Then the sentries will speedily arrive with their arrows and lances. I shall then be at once secured, and the Rakshasas will easily take me away, so Janaki won't know anything about it. The Rakshasas are cruel and they will not even shrink to put her to death in the meantime. Janaki lives in secrecy in this place girt by the sea, and guarded by the Rakshasas on all sides, and I see there is no entry to Lanka, and if I yield to my capture, Rama will lose one who can help him in his enterprise, and I see none who will be able to cross hundred Yoyanas of the sea in my absence. Further, it is not known what party will win in the war. So I do not like to meddle in an uncertain matter. If I talk to her just now, all these troubles are likely to follow, whereas if I do not, Sita will die. Works almost completed is often foiled by the foolishness of an incompetent emissary. Sometimes, a policy is frustrated by the indiscretion of an envoy. It is now my duty to be careful so that all the labours of crossing the sea be not in vain. I should devise some means so that Janaki may listen to my words without any fear."

After debating thus in his mind Hanuman decided. "She is now thinking of Rama, if I now utter the name of that hero, she won't be frightened. I shall now communicate

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to her in a sweet and subdued voice what I have to say, after recounting the pious deeds of Rama, the foremost of the Ikshwaku line. I shall employ only those words so that she can believe me.

4.3 Self Check Questions

1. रावणं प्रति सीतायाः वचनं संगृह्णीत।
2. क्रुद्धस्य रावणस्य वचनं लिखत।

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ಆದೇಶ ಸಂಖ್ಯೆ : ಕರಾಮುವಿ/ಸಿಪಾವಿ/4-813/2007-08, ಚೈತ್ರ ಎಂಟರ್‌ಪ್ರೈಸಸ್, ಬೆಂಗಳೂರು ತಾ|| 17.11.2007
ಕಾಗದ : 60 ಜಿ.ಎಸ್.ಎಂ. - ಎಂ.ಪಿ.ಎಂ. ಮುಖಪುಟ 170 ಜಿ.ಎಸ್.ಎಂ. ಆರ್ಟ್
ಪರಿಮಾಣ : 400 ಪ್ರತಿಗಳು (ಸಂಖ್ಯೆ 1 ರಿಂದ 400)

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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಪ್ರಾದೇಶಿಕ ಹಾಗೂ ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳು
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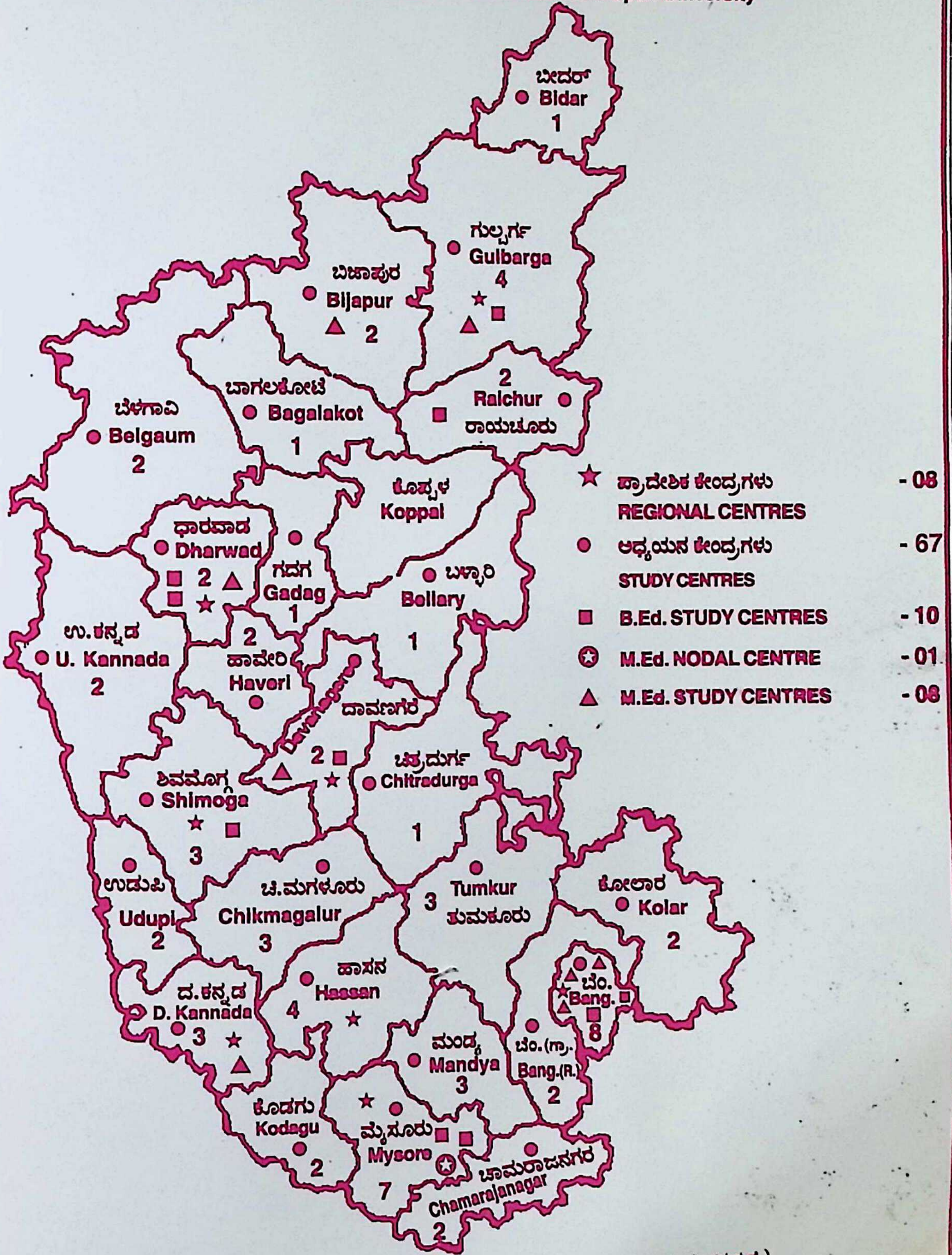

(ನಮೂದಿಸಿರುವ ಅಂಕಿ - ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಒಟ್ಟು ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳ ಸಂಖ್ಯೆಯನ್ನು ಸೂಚಿಸುತ್ತದೆ.)
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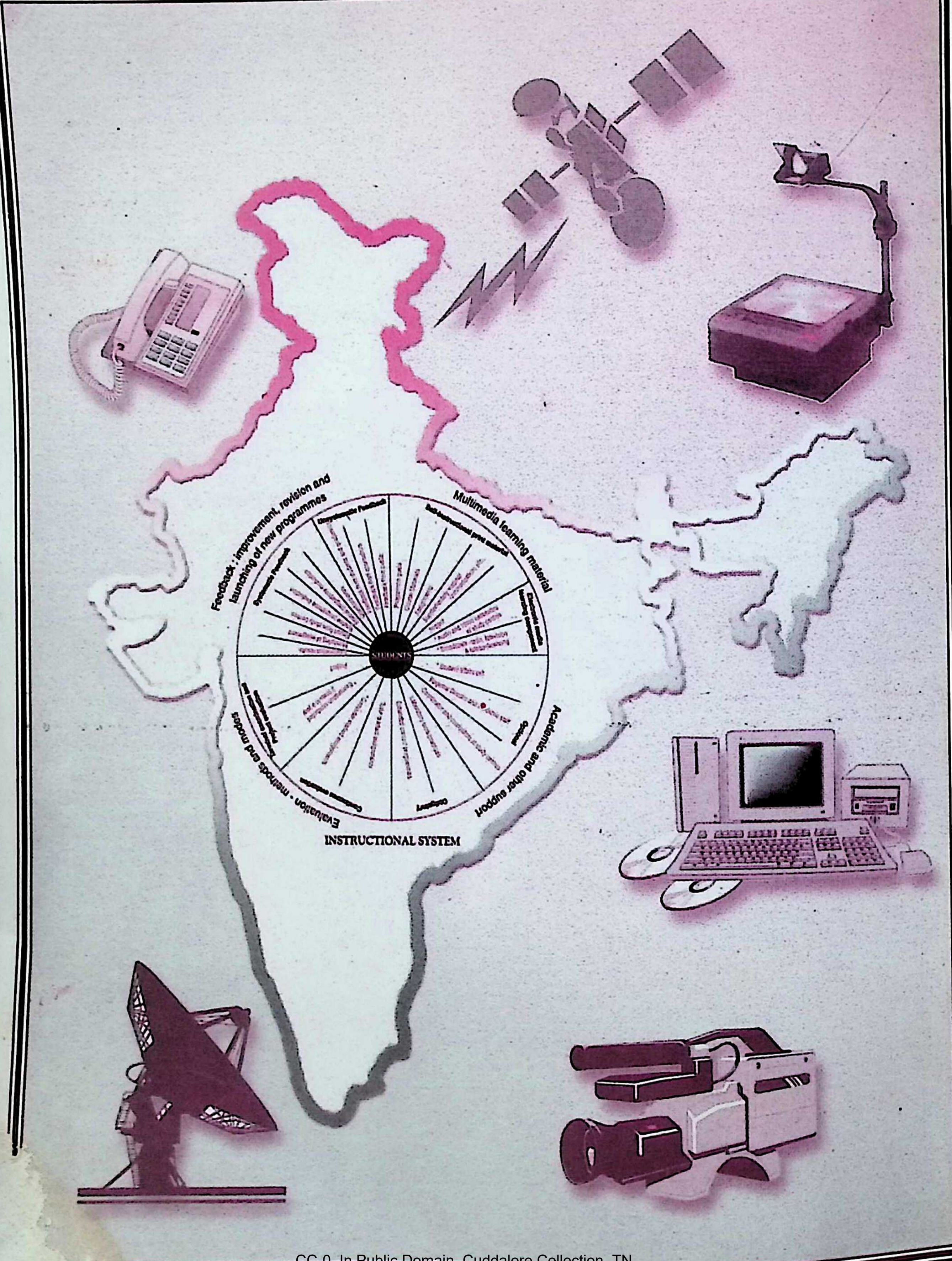

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